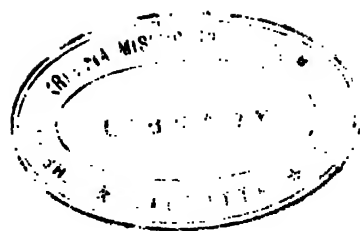


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Prabuddha Bharata

OR

Awakened India



वसिष्ठत जाग्रत प्राप्य वराजिबोधन।

Katha Upanishad, I. 104. 4.

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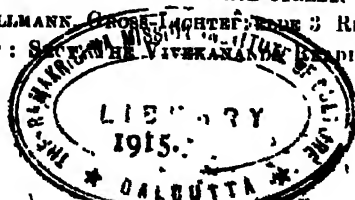
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प्रसिद्धत जायत



प्राप्य वराभिवांचत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

JANUARY 1915

[No. 222

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(In Madras, 1892—1893.—VI.)

The best scenery in the world can be seen on the sublime heights of the Himalayas. If one lives there for a time he is sure to have mental calmness however restless he might have been before.

God is the highest form of generalised Law. When once this law is known, all others can be explained as being subordinate to it. God is to religion what Newton's law of gravity is to falling bodies.

Every worship consists of prayer in the highest form. For a man who cannot make *Dhyana* or mental worship, *pūja* or ceremonial worship is necessary. He must have the thing concrete.

The brave alone can afford to be sincere. Compare the lion and the fox.

Loving only the *good* in God and nature—even a child does that. You should love the terrible and the painful as well. A father loves the child, even when he is giving him trouble.

Sri Krishna.

He was God, incarnated to save mankind. *Gopi-lila* is the all of the religion of love, in

which individuality vanishes and there is communion. It is in this *lila* that Sri Krishna shows what he preaches in the Gita, "Give up every other tie for me." Go and take shelter under *Vrindavan-lila* to understand Bhakti. On this subject a great number of books is extant. It is the religion of India. The larger number of Hindus follows Sri Krishna.

Sri Krishna is the God of the poor, the beggar, the sinner, the son, the father, the wife and of every one. He enters intimately in all our human relations and makes everything holy and in the end brings us to salvation. He is the God who hideth himself from the philosopher and the learned and reveals himself to the ignorant and the children. He is the God of faith and love and not of learning. With the Gopees, love and God was the same thing—they knew Him to be Love Himself.

In Dwaraka, Sri Krishna teaches duty, in Vrindavan love. He allowed his sons to kill each other, they being wicked.

God according to the Jewish and Mahomedan idea is a big Sessions Judge. God is rigorous on the surface but loving merciful at heart.

There are some who do not understand Advaitism and make a travesty of its teachings. They say, what is *suddha* and *asuddha*, what is the difference between virtue and vice—it is all human superstition, and observe no moral restraint in their actions. It is downright rognery and any amount of harm is done by the preaching of such things.

This body is made up of two sorts of Karma consisting of virtue and vice—injurious vice and non-injurious virtue. A thorn is pricking my body and I take another thorn to take it out and then throw both away. A man desiring to be perfect takes a thorn of virtue and with it takes off the thorn of vice. He still lives, and virtue alone being left, the momentum of action left to him must be of virtue. A bit of holiness is left to the Jivan-mukta and he lives but everything he does must be holy.

Virtue is that which tends to our improvement, and vice to our degeneration. Man

is made up of three qualities, brutal, human and godly. That which tends to increase the divinity in you is virtue, and which tends to increase brutality in you is vice. You must kill the brutal nature and become human, that is, loving and charitable. You must kill that too and become pure bliss, Sat-chit-anandam, fire without burning, wonderfully loving, but without the weakness of human love, without the feeling of misery.

Bhakti is divided into Vaidhi and Raganuga Bhakti.

Vaidhi Bhakti is implicit belief in and obedience to the teachings of the Vedas.

Raganuga Bhakti is of five kinds.

(1) *Santa* as illustrated by the religion of Christ (2) *Dasya* as illustrated by that of Hanuman to Rama (3) *Vatsalya* as illustrated by that of Vasudev to Sri Krishna (4) *Sakhya* as illustrated by that of Arjuna to Sri Krishna (5) *Madhura* (that of the husband and wife) in the lives of Sri Krishna and Gopikās.

OCCASIONAL NOTES.

BEFORE stepping on the threshold of a new year, a peculiar solemnity steals upon the soul of the worker quickening it with a deeper self-consciousness; as if the moving purpose of his life is in a peculiar conjunction with the past and the future. Let this sacred moment be consecrated to high spiritual aspirations, the foremost of which is that of sending forth peace and good will to all created beings; and let us for a moment rise to that exalted mood which combines all such aspirations in that sacred Mantram of the Vedas: **ओं पूर्णमदः पूर्णमिदं पूर्णान् पूर्णमुदच्यते, पूर्णस्य पूर्णमादाय पूर्णमेवातिरिच्यते, ॐ शान्तिः शान्तिः शान्तिः ।**

ver of the Spirit, which transcends in our conception, and measurement, is

self-equiposed and therefore ineffably calm; but its mere self-reflection in matter gives us the tremendous energies of the created universe. Placed in the midst of these Titanic energies, man feels himself relentlessly tossed about like a gossamer in the wind. But when but a glimpse of the Power that lies beyond in absolute calmness is vouchsafed to man, the gigantic sweep and sway of created forces appear small as the nodding of leaves on a distant tree. Such is the immeasurable gulf that lies between the things of the Spirit and the things of this world. Let therefore the world-wide excitement of the war and all the bustle which earthly events create fade into silence for a moment, while we welcome the new year through the peaceful portals of our spiritual life. Spiritual is the purpose that underlies the process of time and spiritual

the attitude in which to greet its notable periods and phases.

Human life is horizoned half by hope and half by memory, and while the outgoing year plunges behind into memory, the new year rises on the glowing arc of hope. But in the language of the central spirit, the old year is represented by lessons learnt and the new year by resolves made. Wishing a happy new year therefore essentially implies the sincere hope that the old year may leave useful lessons of experience and the new year may bring the stimulation of noble resolves. The Prabuddha Bharata offers today to thousands of its readers its good wishes in this sense, and as its message is the same message spiritual which India has to give for all time to her sons and to all mankind, its good wishes have a special reference to the unaccomplished task that lies before them all, of understanding what that message is and how it intimately affects all the concerns of life, individual and collective.

Past years have not witnessed much success in the work of calling educated people in India back to the message of the Spiritual. Hitherto their conduct in respect of this message has been one of half-hearted acceptance. They appear as yet reluctant to accept in its integrity that wonderful scheme of collective life which lies implied, and almost formulated, in their spiritual heritages from the past. Their imagination is still led captive by the tinsel glories of that other scheme of life which Western culture holds up before their admiring gaze. They are still the victims of what Sri Ramakrishna warned us against, calling it by the name of 'modernism' (*Adhuniya*). Religion commands their respect and reverence no doubt, but in their infatuation for the Western scheme of life, they have made it a religion of divided authority and jurisdiction. They do not pause to remember that India can have no scheme of life, indi-

dual or collective, unless it be *created* and *governed* by religion. This self-oblivion still reigns over their mind and activities. Open where we may the pages of newspapers and journals, we meet there the echoes of a general bid for the political scheme of collective life. Enthusiasm for the country, for its collective life and progress, glows to white heat very often. That is no doubt the greatest asset in our possession for the uplifting of the people. But alas, all that enthusiasm does not find a better basis, a stronger fulcrum, for its application than a political ideal of collective life.

In this respect, we confess, the Prabuddha Bharata has not yet been able to make any effective impression on the public mind in India. Last year it has been our continuous effort to impress on the public mind the necessity of recognising and adopting a higher type of nationalism than the political one. But all that appears to have proved almost a cry in the wilderness. This experience teaches us that our appeal to the public mind in future must have to be more direct, more challenging, more aggressive in nature, even at the risk of incurring unpleasant criticism. If educated India does not awaken to a deep sense of its real duty, to a clear conception of the way in which the most important and urgent problem of nation-building has to be solved, well, their fatal sleep has to be somehow broken, no matter how rough or abrupt soever may be the means employed to break it. For it is verily a question of life and death for India as to how and where we lay the foundation in nation-building. In most people, we find the impulse for intelligent choice in this matter lies dormant. Instead of pursuing a policy of far-sighted initiative, they follow as a matter of course a policy of drift. But leaders of thought and activity, on whose shoulders lies the burden of responsibility, may be found clinging to the political scheme of collective life very often with a persistence that ^{is} ^{else}, his

me. k. joins

vested interests. The enthusiasm of a political future for India has made them what they are, and perhaps they may have a secret; or even unconscious, dread of disliking for any scheme of nation-building that disfavors and deprecates the political outlook on collective life and progress.

Or it may be said that it is too late to reject the political groundwork for collective life on which we have already spent the labours of some generations of workers. Nothing is too late, we reply, when we seek immunity from death. Neither is it demanded that all the labours of our political leaders have to be regarded as lost, for every type of national life has to admit the organic utility of political interests. However much the value and bearing of politics may be altered in a spiritual scheme of collective life, the nation in India will always have such political interests of its own to keep under watchful protection as are inseparably bound up with an unhampered pursuit of its collective spiritual end. If our political workers, moreover, through whom this protection is provided, are invited by the British Government to an increasing participation in their deliberative or executive work, the essentially spiritual character of our collective life would not suffer in consequence. But if, instead of all this, the very compass of our collective life be set towards a political goal or its steering wheel placed in the hands of politics, or much more, if politics become the organising principle of collectivity, then there is no hope for India to work out that spiritual scheme of national life to which she stands pledged by her history and life-mission.

Religion requires to be preached therefore to modern India in its new significance as a nation-builder. We must make educated India admit and respect its superior claims in that respect, and the claims of politics must

This is the work which lies be-

fore us; and this the resolve which the new year has come to inspire and confirm in us, And all our numerous readers and constituents are invited to extend to us their hearty co-operation. For it is not so much what appears printed in our paper, but the extent to which it succeeds in attracting public notice, that constitutes the essential condition of our success; and no party is in a better position to carry this condition to fulfilment than our readers and constituents. So we rely in a large measure on their enthusiasm for the message which the Prabuddha Bharata seeks to impress on our countrymen. Let them carry this message with them wherever they go. Let them impart it to those intellectual coteries or social circles where they move. Every one may do a lot of work in this respect in his own sphere of life and activity. We have decided to set apart a page or two in our journal for intelligent correspondence on the subject of Indian Nationalism and on all problems related to this spiritual type of collective life, and we hope that sincere doubts regarding questions of spiritual life, both individual and collective, would receive the benefit of clear systematic discussion in the columns of the Prabuddha Bharata.

A SONG OF RAMPRASAD.

(Translation)

The wine I drink not, but very nectar take
and cry "Glory unto Kali" be ;
Drunk to intoxication with thoughts divine,
the world thinks I am drunk with wine.
I fill my cup with wine of Mantram,
and refine it with Tara's name ;
Ramprasad says, such heavenly nectar
on man the four great gifts bestow.
The seed by Guru given I now do take,
and spice it with a spice delectable
When knowledge this ecstatic wine distills,
I quaff it, and my mind impassioned grows.

THE PHILOSOPHY OF NIETZSCHE.

[Friedrich Wilhelm Nietzsche, born, 15th October 1844, at Rocken in Prussian Saxony, of a family of clergymen. Educated for six years from the end of 1858 at Pforta, which he left in Sept. 1864 for the University of Bonn where he studied philology and theology. Between 1865 and 1867, studied at Leipzig. In 1867 entered a regiment of Field Artillery which an accident with a vicious horse compelled him to leave. After a serious illness, in Oct. 1868 he returned to his studies at Leipzig, where the University granted him the doctor's degree when he was called to the Professorship of classical philology at the University of Bale in Switzerland. At the outbreak of the Franco-Prussian war in 1870, he went to the field as a hospital assistant, but contracted dysentery and was relieved of his duties. He returned to Bale with his health undermined for life. In 1879, after writing some of his well-known books, he was compelled to resign his professorship owing to ill-health, and retired with a pension to a life of travelling and writing. Disappointed with the ill-success of his works he retired into loneliness in 1883 and began work on the greatest of his books, *Thus Spake Zarathustra*. Began to take chloral about this time to overcome insomnia. Other important works followed during 1886-1889. His great mind collapsed in Jan. 1889, never again to recover. Died 25th Aug. 1900.]

WITH Germany at war with what seems to be almost the whole of the civilised world, the name of Nietzsche has cropped up in the public view of every country that possesses a periodical literature. And this is not because we find today the Germany of Nietzsche fighting a world of enemies, but because there is a striking analogy between the German Nietzsche giving battle single-handed to an established system of world-culture and Germany doing the same in a similar fashion to an established system of world-politics. The Germany of today is not so much the creation of Nietzsche as of men like Heinrich Von Trietschke, but literary

judgment has somehow confounded a mere analogy with a causal sequence.

That Nietzsche is not a direct source of inspiration is evident from the following he once wrote:

When the Germans began to become interesting to the other nations of Europe—it is not too long ago—it took place owing to a culture which they now no longer possess, which, in fact, they have shaken off with passionate eagerness, as if it had been a disease; and yet they have known of nothing better to exchange for it than political and national insanity.

But perhaps his philosophy, unwittingly to himself, gave to the political outlook in national life and activity, as opposed to a religious outlook, that sorely needed justification which is to greatly simplify matters in politics. What modern nations stood badly in need of was a table of political values to replace the one of spiritual values which Christianity has so laborously set up. The Christian ideals and values acted as a veritable drag on their life of political glorification; and perhaps Nietzsche's philosophy has served indirectly to free the German conscience to a considerable extent from this unpleasant drag. In formulating her doctrine of a super-nation, Germany has apparently taken her cue from Nietzsche's doctrine of the superman.

But for this exaltation of politics into a form of national creed, Nietzsche is not directly responsible. His constant objective was the type man, and not man in this country or that. He did not want to make of his superman a patentable secret for any country. The real trend of his teachings was towards a new cult of *Shakti* or power which all the world irrespectively is welcome to practise if qualified to. He was a new "Zarathustra" seeking to preach a world-religion, and not a narrow patriot limited in his interests to a nation.

The very quintessence of Nietzscheism is the worship of *Shakti*. Everything else, his science, his art, his philosophy merely joins

its note to that anthem of worship. Nietzsche was not a truth-seeker or a philosopher; he was through and through a worshipper. It mattered not a whit to him as to what truth in itself was. To him truth only bore derived values. Truth and untruth, good and evil, are principles of valuation created out of the supreme necessity of worshipping *Shakti*. So in understanding the doctrine of Nietzsche, its real groundwork, we have to fall back on his fundamental conception of *Shakti* or power.

To Schopenhauer the ultimate principle of creation or evolution was Will to be, to Nietzsche it was Will to power. Power is the *summum bonum* of all existence. There is none so low or none so weak but seeks and struggles for power. The theory of the struggle for existence makes the world a chance drift from the abyss of non-existence and denudes it of all its glory and richness of self-possession. It is not the mead of mere existence but what of power which has fired the soul of the universe to run this tremendous, wonderful race. This quest of power is the keynote of all evolution.

Then why and how does man judge good from evil or truth from untruth? Nothing is in *itself* worthy of human approbation or disapprobation. In the light of his inmost impulse for power, man judges, and whatever is conducive to his power he approves as good and true and whatever is not he disapproves. That is exactly how man left to himself would proceed to judge, but, alas, his spontaneous, natural judgment has been tampered with, for society always seeks to impose moral codes on man, and society is naturally a ready instrument in the hands of this class or that for being used in the interest of their own power. The moral values that prevail in modern society require to be analysed by every right-thinking man with a view to find out how they were originally imposed upon society. "Love thine enemies," "Blessed are the poor in spirit: for theirs is

the Kingdom of heaven," "Blessed are they that mourn: for they shall be comforted," "Blessed are the meek; for they shall inherit the earth," "Blessed are the peace-makers: for they shall be called the children of God,"—what do all such moral maxims that have captured the mind and imagination of human society today really imply? They imply that there must have been a class of originators of such moral values, who increased their own power by making society accept the same; and what sort of men were they in the interest of whose power such moral maxims must have been palmed upon human society? Well, the reply is easy to make. "The workshop of virtue" which turned out such precepts must have been run in the interest of such a class of men as were poor in spirit and meek, men whose lot it was to mourn, men who loved peace as the refuge of their weakness and had an interest to call cringing the love for enemies. Such moral precepts would bring superiority, and therefore power, to the powerless in society by putting a premium on their powerlessness. It is a morality that tends to favour and perpetuate the undesirable type of men who are branded by nature as powerless, but nevertheless seek to win the struggle for power by moralising.

This condemnation of Christian morality is the *coup de grace* of Nietzscheism, and what remains for it to do now is to build up its theory of the superman. "The elevation of the type of man" was the leading motive of Nietzsche's philosophy. This motive led him through the destruction of the Christian table of moral values to the constructive ideal of the superman. Christianity, we have seen, tends to multiply and perpetuate an undesirable type of men who dictate to humanity such morals as glorify their own weakness and retard the proper evolution of its life and power by living upon it as parasites. The remedy lies therefore in creating such moral values as would contract and destroy this

parasitical overgrowth and set humanity free to evolve in its natural course that desirable type of men who would adorn its life as its glorious summit and crown. In his *Thus Spake Zarathustra*, referring to the modern biologists and their theory of self-preservation, Nietzsche declares, "The most careful ask today: 'How is man preserved?' But Zarathustra asketh as the only and first one: 'How is man surpassed?'" "All beings (in your genealogical ladder) have created something beyond themselves, and are yet going to be the ebb of this great tide?" "Behold I teach you Superman?" The first step in surpassing man as we find him today is to transvalue his moral values. And in *Anti-christ*, Aph. 2, we have the groundwork of this transvaluation:

'What is good?—All that increases the feeling of power, will to power, power itself in man.

'What is bad?—All that proceeds from weakness.

What is happiness?—The feeling that power *increases*, that resistance is overcome.

'Not contentedness, but more power; not peace at any price, but warfare; not virtue, but capacity (virtue in the Renaissance style, virtù free from any moralistic accent.)

The superman, therefore, is one who has no weakness in him to cast a shadow on the perpetual consciousness of power; who does not even sympathise with weakness in any form (i. e. has no mistaken pity); who does not also deny himself power or its exercise in order to equalise with the powerless (i. e. no mistaken altruism); who is without the mischievous condescension of looking small (i. e. in pity or self-denial) that others, powerless and undeserving, may look a little greater or more equal; who is above all things true to the supreme instinct of feeling and acquiring power in himself; in whom no other impulse can overcome or falsify this instinct; to whom the world of men and things naturally proves but the footstool to rise to power,

and who when giving to others, gives not in self-sacrifice but out of the superabundance that he possesses, so that in giving also, the feeling of power predominates. This is the superman who has all the receptacles of his being overflowing with power and its consciousness, before whose light and leading, genius and creativeness, the whole world spontaneously bends its knees.

The superman is the apex of Nietzsche's philosophy. The great purpose of creation is to produce this superman, no matter what millions of weaklings perish under its wheel. The intense enthusiasm of Nietzsche for his superman makes him deaf to the protest of those who count the cost. But let us share with him great enthusiasm and shout with him hurrahs for his "superman at any cost." For we fully admit that no greater motive can be ascribed to the evolution of the world than the elevation of manhood, and man defeats this motive and courts ruination if he does not truly and constantly strive to surpass himself. But all agree with zeal for the superman as he was, did Nietzsche gain a correct vision of the product and the process?

To give a proper verdict on this, we have to examine closely the real starting-point of Nietzsche's speculations, his idea of power. We have seen that he defines everything in the terms of this power. In his *Beyond Good and Evil* (p. 226), he defines life as "appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of its own forms, incorporation, and, at least, putting it mildest, exploitation." It is from his study of biology that Nietzsche deduces this view of life, the most fundamental manifestation of the will to power. But is the method of deduction accurate or perfect? Can the study of subhuman evolution give us a perfect science of life? Beasts do not possess the world as its successful inheritors. They have been supplanted by human beings, because they failed to get at that secret of life and of power which men won for themselves. So it

is a mistake to work out a theory of life from its deficiencies as demonstrated in the animal world. Even let us accept Nietzsche's watchwords, the terms that he employs to define life,—“appropriation” or “exploitation” for example. ‘Injury’ or ‘suppression’ is something accidental to the essential form of activity implied in appropriation or exploitation. Now this form of activity must have developed a higher and stronger phase in man than in animals, and if we study most carefully this higher phase of appropriation or exploitation as evolved in human life we come across a new factor in operation, when power asserts or manifests itself to bring about appropriation or exploitation. It is in fact a new form of power, a kind of manifestation other than mere brute force. Power in this higher form need not at all make use of physical coercion in any shape with a view to exploit or appropriate. It employs quite a new set of means, and while employing them it becomes itself more refined and therefore more effective.

He is a poor worshipper at the altar of Power indeed, who is denied the vision of her multiform manifestations. In this respect Nietzsche is almost an object of pity for those in India who practise the cult of *Shakti* and become great *Shāktas*, for though the frame-work of his philosophy of power is grand and full of promise,—though he starts with the noble resolve of defining every onward movement of life in the universe in the terms of power,—his execution is deplorably defective on account of his limited vision of the goddess he worships. “What is good? All that increases the feeling of power, will to power, power itself in man.”—Well, a *Shākta* would accept this definition if only the term ‘power’ were used here in its fullest sense. He would accept likewise Nietzsche's definition of evil, if the word ‘weakness’ connoted there all kinds of defection from power. Similarly the definition of happiness would be acceptable, if in the word ‘resistance’ all sorts

of resistance to be met in human life be implied. A *Shākta* again is ready to give up “contentedness” for the sake of “more power,” till he reaches the end of his pursuit by realising in himself the *Mahāshakti* of the universe. In a word, Nietzsche would have been accepted by *Shāktas* in India as having propounded in a new style their own creed, if his system had not been vitiated by his restricted view of power, for the essence of the cult of *Shakti* in India is self-realisation through power.

Nietzsche made his mistake therefore in accepting biology instead of psychology as the foundation of his system. What distinguishes a man from a beast is his conscious effort for self-realisation, and the more he succeeds in this effort the more he finds that his self is not an isolated, individual unity set completely apart from other selves to be coerced into submission for the sake of its realisation through increasing power. On the contrary, he discovers in the course of his self-realisation that the power to *coerce* submission has to be transfigured into the power to *inspire* willing submission and that there is a gradual coalescence of his own pursuit of self-realisation with that of others, suggesting more and more clearly the ultimate truth that the self is in reality one, though appearing refracted as many with the evolution of organisms and that the totality of power to be acquired through self-realisation belongs to this highest phase of unity. Therefore appropriation and exploitation of others in their highest sense does not involve the power of successful self-opposition but rather the power of successful self-identification, or in one word, Love.

As a philosophy of self-realisation through power, Nietzsche's system is therefore a failure. But as a protest and schooling against liability to all sorts of weakness in the name of piety or saintliness, it has undoubtedly a relative value of its own. Victims of a morbid sentimentalism in religion may be counted

all over the world by hundreds and thousands. They make themselves a prey to all sorts of oddity and mystification and cover much of their worthlessness with pretensions of meanness and humility. They forget that every step in the progress of self-realisation is necessarily attended with an increased feeling of strength, of self-possession, of mastery over nature, internal and external. The Vedantic cult of *Shakti* is a great corrective for them no doubt, and the philosophy of Nietzsche is calculated to remind such people that there is a standpoint from which the process of self-realisation and of the attainment of a higher type of manhood may be viewed and described in the terms of power and of its greater and greater accession.

EPISTLES OF

SWAMI VIVEKANANDA.

XLIII.

Luzern, Switzerland,
23rd Aug. 1896.

Dear—

* * I am very glad to hear that Saradananda and Goodwin are doing good work in the U. S. I have sent for another man from India who will join me next month. I have begun the work, let others work it out. So you see, to set the work going I had to touch money and property, for a time. Now I am sure my part of the work *is* done and I have no more interest in Vedanta or any philosophy in the world or the work itself. I am getting ready to depart to return no more to this hell, this world.

Even its religious utility is beginning to pall me. May Mother gather me soon to herself never to come back any more.

P. S. It was an awful mistake in the Greenacre programme that it was printed that

Saradananda was there by the kind permission (leave of absence from England) of S—. Who is S— or anybody else to *permit* a Samnyasin?..... I am no master to any Samnyasin in this world. They do whatever it suits them and if I can help them—that is all my connection with them. I have given up the bondage of iron, the family tie—I am not to take up the golden chain of religious brotherhood. I am free, must always be free. And I wish everyone to be free,—free as the air. If New York or Boston or any other place in the U. S. needs Vedanta teachers they must receive them and keep them and provide for them. As for me I am as good as retired. I have played my part in the world.

I do not want to have anything to do with money matters from this time—pend what comes to you just as you like and all blessings follow you.

Yours in the Lord,

Vivekananda.

XLIV.

Arlie Lodge, Ridgeway Gardens,
Wimbledon, England,
17th Sept., 1896.

Dear Sister,

Your very welcome news reached me just now, on my return here from Switzerland. I am very, very happy to learn that at last you have thought it better to change your mind about the felicity of "Old Maids Home." You are perfectly right now—marriage is the truest goal for 99 per cent of the human race, and they will live the happiest life as soon as they have learned and are ready to abide by the eternal lesson—that we are bound to bear and forbear and that life to every one must be a compromise.

Believe me, dear H— perfect life is a contradiction in terms. Therefore we must always expect to find things not up to our highest ideal. Knowing this, we are bound to make

the best of everything. The best I can do in the circumstances is to quote from one of our books: "May you always enjoy the undivided love of your husband, helping him in attaining all that is desirable in this life, and when you have seen your children's children, and drama of life is nearing its end, may you help each other in reaching that infinite ocean of Existence, Knowledge and Bliss, at the touch of Whose waters all distinctions melt away and we are all one."*

From what I know of you, you have the calm power which bears and forbears to a great degree, and therefore I am safe to prophesy that your married life will be very happy.

All blessings attend you and your *fiancé*....

May you be like Uma, chaste and pure throughout life—may your husband be like Siva, whose life was in Uma."

Your loving brother

Vivekananda,

XLV.

8th Oct '96, Airlie Lodge,
Ridgeway Gardens,
Wimbledon.

Dear—

* * I had a fine rest in Switzerland and made a great friend of Prof. Paul Deussen. My European work in fact is becoming more satisfactory to me than any other work and it tells immensely in India. The London classes were resumed, and today is the opening lecture. I now have a hall to myself holding 200 or more. * *

* The Swami is here quoting in part from Kalidasa's Sakuntala, where Kanva gives his benedictions to Sakuntala on the eve of her departure to her husband's place with the words :

शुश्रूषा निराश चतुस्सन्महीसपत्नी

दौर्घ्यन्तिमममिरथं तनयं निवेश्य ।

भर्ता तदर्थितकुटुम्बभरणे साक्षे

ग्रान्तं करिष्यसि पदं पुनराश्रमेऽस्मिन् ॥

You know of course the steadiness of the English; they are the least jealous of each other of all nations, and that is why they dominate the world. They have solved the secret of obedience without slavish cringing—great freedom with great law abidingness.

I know very little of the young man R.you know my settled doctrine. I do not trust any one who has not conquered 'lust and gold.' You may try him in theoretical subjects, but keep him off from teaching Raja Yoga—that is a dangerous game except for the regularly trained to play at. Of S—the blessing of the greatest Yogi of modern India is on him—and there is no danger. Why do you not begin to teach?you have a thousand times more philosophy than this boy R.— Send notices to the class and hold regular talks and lectures. * *

* * Make a blaze! Make a blaze!

With all love and blessings,

Vivekananda,

XLVI.

8th Oct. 1896, Wimbledon.

Dear—

* * I met in Germany Prof. Deussen. I was his guest at Kett and we travelled together to London and had some very pleasant meetings here..... Although I am in all sympathy with the various branches of religious and social work, I find that specification of work is absolutely necessary. Our special branch is to preach *Vedanta*. Helping in other work should be subservient to that one ideal. I hope you will inculcate this in the mind of S— very strongly.

Did you read Max Muller's article on Rmkrishna?..... Things are working very favourably here in England. The work is not only popular but appreciated.

Yours affly,

Vivekananda.

THE LIFE OF SRI RAMAKRISHNA.

INTRODUCTION.

I.

Indian thought on the universal end of Religion and Philosophy.

A great impetus has come in the West on the comparative study of religion and philosophy since the last decade of the nineteenth century. The valuable researches of the oriental scholars of Europe,—the influence of societies which range themselves under the titles of Spiritualism and Theosophy, or of those, which, springing up later, claim to have found the way to rouse the dormant finer forces of the human mind and go by the names of Christian and Divine Sciences of metaphysical healing, and so forth,—the practical results, which were the natural outcome of the unique assembly of the Parliament of Religions, held at Chicago, America, in 1893,—and many other things have been pointed out as reasons for the same. But whatsoever might have helped to bring it about, the watchful reader has undoubtedly noted in it the growth and gradual development of a new tendency of the Western mind to find out, if possible, the ultimate universal end towards which man is progressing through the various systems of philosophy and religion which are to be found in all the countries of the world.

A closer examination, again, of the causes which have led Western minds in the new direction, has revealed the presence of a most important factor in them all. For on going to analyse and find out what constituted most to attract and influence them, we have always been confronted with the fact that they owe the same tendency to their acceptance of some one or more ideas from the master minds to whom India gave birth of old. It can rightly be said therefore, that the present attempt in the West to search out the ultimate end of religion and philosophy, has been in a great measure due to the dominating influence of Indian thought, whether that is being always recognised or not.

Such being the case, it behoves us to inquire

what India has said on the subject, in the past, and still more to enquire what she has contributed in that line during the present age. For, that great, indeed, had been her contribution to the world in past, along this line of thought, there are ample facts to prove, and for that reason, justly has the consensus of the modern learned opinions of the world, allotted to her the exalted position as the store-house of philosophy and the motherland of religions. For is it not true, that she gave birth to a religion in the past, which still helps to illumine the lives of the majority of the human races that inhabit the globe? Is it not true, that she through her dynamic activities in the field of religion, sent even in that dark age her missionaries to all over the then known world—to Tibet, China and Japan on the one side, and to Egypt, Assam, Greece and the far Caucasus and Siberia on the other? And above all, is it not true, that she formulated such a perfect system of philosophy in that dark period of history as still holds spell-bound the master minds of the present age,—a philosophy, which helped man not only to scale the dizzy heights of reason, but which making itself accepted as the highest form of religion empowered and emboldened him to jump across the chasm that yawns for ever between the religions of the knowable and the unknowable finding the solution of the mystery of his life and existence in this world?

The great mass of India's religious literature after the Vedas and the Upanishads, have a most significant trait common to them all, in the marked line of distinction that they have always drawn between the *Sanatan* and *Fuga Dharma*—between the eternal, universal religion that ever remains the same without being affected by the conditions of time, place and environment and the religion that is suited to particular periods of time, to especial social condition and to the limited capacities of those who are to carry the same out in their lives. That, indeed, points to the fact that, time there was when India as well, had to ponder and come to her own conclusions regarding the subject of the various systems of philosophy and religion, which came into existence within her own boundary. And in spite of such singular instances of experience in the lives of a few Vedic Seers as are found to be contained in the words of the Rig-Veda—'Existence is one although sages have called it

variously*—we find the seers of the Upanishads holding views on the subject different from one another and zealously promulgating the dualistic, the qualified monistic or the monistic solution of the problem. The first serious attempt therefore, to grapple with the question, is not to be found until we come down to the age of the Upanishads and the Bhagavad-Gita. The sage Vyasa classified the super-conscious experiences of the Vedic sages and drew his famous aphorisms of the Vedanta philosophy at the time, to show that those are driving at a purely monistic end; and the great author of the Bhagavad-Gita appealing a generation after put fresh life into the classic teachings of Vyasa by his own brilliant life and example, and proved for the first time before the world that work in the daily routine of human life and the highest end of philosophy and religion need not be at variance; that both lead to the same goal which is purely monistic in end, and that the schools of philosophy and religion which advocated dualism and qualified monism though they might have led some to the realisation of the absolute truth, are to be regarded generally, as hindrance in the path of the perception of that truth, and are to be followed by their votaries with a certain amount of reserve and caution, remembering always that the goal in every case is pure and simple monism.

But now came a period of free-thinking in philosophy and the harmonising conclusions of Vyasa and the author of Bhagavad-Gita, based as they were on Vedic revelations, were not only being questioned, but the super-conscious experience of the Vedic sages also were set at naught by the Buddhistic and some other schools of philosophy that sprang up at the time. Of these the Buddhistic schools alone had considerable influence in the country, for a long time, founded as they were on the splendid life of renunciation and super-conscious realisation of Bhagavan Buddha. But with the waning influence of that life on them in time, they became stranded in the shoals of scholasticism, as will be readily seen from the doctrines preached by them as regards the constant intermittency of self-consciousness in man and the highest end of life to consist in reducing the same to utter nothingness.

The great genius of Bhagavan Sankara was needed at the time to drag India out of the dangers of such scholasticism. And he did the same by bringing her back to the revelations of the Vedas and the Upanishads and showing her clearly that the variance in the super-conscious experience of the Vedic sages is but superficial and that in spite of the same there is to be found in those scriptures a successive growth of thought culminating in pure monism. As an evidence of the same he pointed to the fact, that the sages who attained the highest plane of super-consciousness, had invariably the same kind of experiences and expressed them always in almost identical terms of language, and that therefore the attainment of that plane must be the end of every system of religion and philosophy. It is clear, therefore, that Sankara brought the solution of the problem that we have been discussing nearer to its final conclusion than what was done before his time and according to him the essence of the *Sanatana* or eternal religion is to be defined as the attainment of that stage of super-consciousness, where the vision of duality in us ceases entirely in the help of the *Airvikalpa-Samadhi* or perfect concentration.

The old masters in India have always recognised various stages or planes of super-consciousness attainable by the devotee through different degrees of intensity in the concentration of his mind as will be readily seen by going through the aphorisms of the Sage Patanjali, the great authority on the subject. And the attainment of the highest of those planes through perfect or most intense concentration consists in gaining within one's own self the glorious vision of unity or Advaita that ultimately comes through the eternal and universal religion.

But the question arises, why should the attainment of that stage of super-consciousness be regarded as the ultimate end of all religions? And the answer which India readily offers is; because the devotees of even the most dualistic religions have been seen to come in time to the attainment of that stage of super-consciousness by proceeding along their own path of devotion and worship. The Buddhist, the Christian, the Mohammedan and the votaries of every other religion on earth have come to that. Else how do we account for Buddha's experience of his individual self getting

* "एकं सद् विधा बहुधा वदन्ति ।"

merged in the Prajna-Paramita of the infinite intelligence—or that of Christ, expressed as 'I and my father are one' or that of some of the Moham-medan sages, expressed as 'anal-hak' or that the Deity is my own Self? Religion has ever been regarded by the Indian masters as intensely practical and a sincere practice of it, has always led men ultimately to this self-same experience. India, of all countries on earth, has recognised this truth from very old times, and as an evidence of this we find the Vedic commentator 'Aska noticing and laying it down that the attainment of the highest plane of super-consciousness was not always confined to the votaries of the Aryan religions alone, but instances of the same were to be found sometimes among those professing even the non-arian religions.

The attainment of the highest stage of super-consciousness has been held in India to be not only the end of religion but in it has also been found the goal to which philosophy is driving man through all her various systems. Philosophy according to the old masters in India, can never be considered as separate from religion, and the attempt to do so would, in their opinion, end in leading the human mind to no definite conclusion whatever, as regards the mystery of his own existence or that of the universe and the cause, which gave birth to it.

Such in short, is the solution of the problem which India advanced down to the time of Sankara. But it had to meet no small amount of contradiction, especially from the qualified monistic school of Ramannja and other teachers, who flourished later, and who based their philosophy on different interpretations of the self-same revelations of the Vedic sages on which Sankara had founded his own monistic school. And in time, the practice of offering different interpretations to the super-conscious experiences of the Vedic sages, to support one's own school of philosophy became the fashion of the day; and the dualistic schools of thought also, produced their own like the rest, in support of themselves. It must be told, however, to the credit of the teachers of the qualified monistic school, especially Ramannja, that they advanced the highest possible solution of the relation of Brahman with the human soul and the universe,

that can be given by human reason without its attaining the highest stage of super-consciousness, viewing the two latter as forming parts inseparable of the universal, the Brahman. It must be said nevertheless, that the history of philosophy in India from the age of Sankara down to the end of the eighteenth century is full of minute records of, not un-often, far-fetched interpretations of the experiences of the Vedic seers of thought which rendered the task of finding the end of religion and philosophy more than ever hopeless during the time.

The advent of the nineteenth century brought in its wake quite a new state of things, in the realms of religion and philosophy in India. With the birth of a Seer of spiritual truth of the highest order, the inter-penetrating power and magnitude of whose living realisations are, as it were, the culmination of the chain of super-conscious experiences beginning from the Vedic age down to our own times of all the sages and the masters that were born in the century—she has become able not only to hold her own against the rapid encroachments of the tidal wave of materialism that visited her shores from the far west, but to send all over the world the mighty proclamation that her vigils of the past in searching after the universal end of religion and philosophy have at last been crowned with success—that dualism, qualified monism and monism are each in itself true as successive stages on the way to the realisation of that Great Goal,—that philosophy and religion lead men always from truth to truth, from lower to higher and the highest truth—and that all the different forms of religion that exist on earth, are and will be, every one of them, true, in the sense that each one of them does and will present a path leading to that ultimate goal. Reader! we shall make bold to relate to you, as best as we can, the account of his wonderful life of super-conscious realisations inspite of the trepidations that we feel in our heart, considering the stupendous task before us and our own short-comings. For such indeed are the lives of the great masters that they have always drawn the worshipful reverence of the people of all the ages and climes—and of such has it been told in the Bhagavad-Gita, that they come to fulfil the universal necessity of the age in which they are born. And

have not the demands of the present age of unbounded scepticism and materialism in the field of religion all over the world, pointed clearly to the necessity of the incoming of such a master?

Swami Saradananda,

LESSONS ON RAJA-YOGA.

[*Unpublished Class-notes given by the Swami Vivekananda.*]

II.

Pranayama.

The practice of Pranayama is the training of the super-conscious mind. The physical practice is divided into three parts and deals entirely with the breath. It consists of drawing in, holding, and throwing out the breath. The breath must be drawn in by *one* nostril whilst you count four; then held whilst you count eight; and throw away with the other nostril whilst you count six, then reverse the process closing the other nostril while you breathe in. You will have to begin by holding one nostril with your thumb; but in time your breathing will obey your mind. Make four of these Pranayamas morning and evening.

Meta-agnostics.

"Repent, for the kingdom of Heaven is at hand." The word "repent" is in Greek "metanoie" ("meta" means behind, after, beyond) and means literally "go beyond knowledge"—the knowledge of the (five) senses—"and look within where you will find the kingdom of heaven."

Sir William Hamilton says at the end of a philosophical work, "Here philosophy ends, here religion begins." Religion is not, and never can be, in the field of intellect. Intellectual reasoning is based on facts evident to the senses. Now religion has nothing to do with the senses. The agnostics say they cannot know God, and rightly, for they have exhausted the limits of their senses and yet

get no further in knowledge of God. Therefore in order to prove Religion, that is the existence of God, immortality etc., we *have* to go beyond the knowledge of the senses. All great Prophets and Seers claim to have "seen God." That is to say, they have had direct experience. There is no knowledge without experience, and man has to see God in his own soul. When man has come face to face with the one great fact in the universe, then alone will doubts vanish and crooked things become straight. This is "seeing God." Our business is to verify, not to swallow. Religion, like other sciences, requires you to gather facts, to see for yourself, and this is possible when you go beyond the knowledge which lies in the region of the five senses. Religious truths need verification by everyone. To see God is the one goal. Power is not the goal. Pure Existence-Knowledge and Love is the goal, and Love is God.

The same faculty that we employ in dreams and thoughts,—namely, imagination, will also be the means by which we arrive at Truth. When the imagination is very powerful the object becomes visualised. Therefore by it we can bring our bodies to any state of health or disease. When we see a thing, the particles of the brain fall into a certain position like the mosaics of kaleidoscope. Memory consists in getting back this combination and the same setting of the particles of the brain. The stronger the will, the greater will be the success in re-setting these particles of the brain. There is only power to cure body, and that is in every man. Medicine only rouses this power. Disease is only the manifest struggle of that power to throw off the poison which has entered the body. Although the power to overthrow poison may be roused by medicine, it may be more permanently roused by the force of thought. Imagination must hold to the thought of health and strength, in order that in case of illness, the memory of the ideal of health may be roused and the particles rearranged in the position into which they fell when healthy. The tendency of the body is then to follow the brain.

The next step is when this process can be arrived at by another's mind working on us. Instances of this may be seen every day. Words are only a mode of mind acting on mind. Good and

evil thoughts are each a potent power and they fill the universe. As all vibration continues, so thought remains in the form of thought until translated into action. For example, force is latent in the man's arm until he strikes a blow, when he translates it into activity. We are the heirs of good and evil thought. If we make ourselves pure and the instruments of good thoughts, these will enter us. The good soul will not be receptive to evil thoughts. Evil thoughts find the best field in evil people; they are like microbes which germinate and increase only when they find a suitable soil. Mere thoughts are like little wavelets; fresh impulses to vibration come to them simultaneously, until at last one great wave seems to stand up and swallow up the rest. These universal thought-waves seem to recur every 500 years, when invariably the great wave typifies and swallows up the others. It is this which constitutes a prophet. He focusses in his own mind the thought of the age in which he is living and gives it back to mankind in concrete form. Krishna, Buddha, Christ, Mahommed and Luther may be instanced as the great waves that stood up above their fellows, (with a probable lapse of 500 years between them). Always the wave that is backed by the greatest purity and the noblest character is what breaks upon the world as a social movement of reform. Once again in our day there is a vibration of the waves of thought; and the central idea is that of the Immanent God, and this is everywhere cropping up in every form and every sect. In these waves, construction alternates with destruction; yet the construction always makes an end of the work of destruction. Now as a man dives deeper to reach his spiritual nature, he feels no longer bound by superstition. The majority of sects will be transient, and last only as bubbles because the leaders are not usually men of character. Perfect Love, the heart never re-acting, this is what builds character. There is no allegiance possible where there is no character in the leader, and perfect purity ensures the most lasting allegiance and confidence.

Take up an idea, devote yourself to it, struggle on in patience and the sun will rise for you.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 234).

वैराग्यसतकम् ।

भोगास्तुङ्गतत्त्वमङ्गतत्त्वाः प्राणाः क्षणध्वंसिनः
स्तोकान्येव दिनानि यौवनसुखस्फूर्तिः प्रियास्तु
स्थिता ।

तत्संसारमसारमेव निखिलं बुद्धा बुधा बाधका
लोकानुग्रहपेशलेन मनसा यत्नः समाधीयताम् ३४

34. Enjoyments are unstable like the breaking of high billows, life is liable to speedy dissolution; the buoyancy of youthful happiness centred in our objects of love lasts for few days. Understanding that the whole world is unsubstantial, ye wise teachers of men with minds intent on benefitting mankind (by living exemplary lives) put forth your energies for attaining the (highest beatitude).

लोकानुग्रहपेशलेन मनसा—लोकानां of men अनुग्रहे for the benefitting (out of kindness) पेशले attached. The sense is that out of sympathy for suffering mankind, you shall by your exemplary lives and your counsels show men the way to cross the ocean of Samsara (world).

भोगा मेघवितानमभ्यविलसत्सौदामिनीचञ्चला
आयुर्वायुविघटिताञ्जपटलीलीनाम्बुवद्भ्रमः ।
लोला यौवनलालसास्तनुभृतामित्याकलय्य द्रुतं
योगे धैर्यसमाधिसिद्धसुखमे बुद्धिं विषदं
बुधाः ॥३५॥

35. Enjoyments of embodied beings are fleeting like the quick play of lightning within a mass of clouds; life is as insecure as a drop of water attached to the edge of a lotus-leaf and dispersed by the wind: the desires of youth are unsteady; realising these quickly, let the wise firmly fix their minds in Yoga,

easily attainable by patience and equanimity.

आयुः कल्लोललोलं कतिपयदिवसायिनी यौवनश्री-
रर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा

भोगपूगाः ।

कण्ठाश्लेषोपगूढं तदपि च न चिरं यत्प्रियाभिः

प्रणीतं

ब्रह्मण्यासक्तचित्ता भवत भयभयाम्भोधिपारं

तरीतुम् ॥३६॥

36. Life is changing like a huge wave, beauty of youth abides for a few days. Earthly possessions are as transient as thought; the whole series of our enjoyments are like (occasional) flashes of autumnal lightning. The embrace round the neck given by our beloveds lingers only for a while. To cross the ocean (of the fear) of the world, attach your mind to Brahman.

भवभय—the great fear of finding yourself bound by the world attended with so much affliction and yet finding no way out of it.

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्वीयते

गर्भवासे

कान्ता विम्लेषुः खन्यतिकरविषमो योवने

चोपभोगः ।

शामादीयामवशाविहसितवसतिर्दृष्टभाषोऽ-

प्यसाधुः

संसारे रे मनुष्या वदत यदि सुखं खलपमप्यस्ति

किञ्चित् ॥३७॥

37. In the womb man lies within impure matter in discomfort with limbs cramped; in early life, enjoyment is beset with the intense suffering of mental distraction arising from separation from our beloved; even old age (is undesirable), being the object of contemptible laughter from women. (Then) oh! men, say if there is a particle of happiness in the world.

[The idea is that all the stages of life, beginning from the embryo, are not worth living, attended as they are with serious drawbacks.]

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती

रोगाश्च शत्रव इव प्रहरन्ति देहम् ।

आयुः परिस्रवति भिन्नघटादिवाग्भो

लोकस्तथाप्यहितमाचरतीति चित्रम् ॥३८॥

38. Old age looms (ahead) frightening men like a tigress; (different) diseases afflict the (human) body like enemies; life is flowing away like water running out of a leaky vessel; still, how wonderful, that man goes on doing wicked deeds.

(To be continued).

ON THE CONNING TOWER.

IT is often argued, we find, that people in India have had too much of religion and their mind has begun to feel sick of it; so some sort of salutary escape from its monotony is necessary to bring them back to freshness of life and energy. As if to give full effect to this belief among educated men, the modern age is catering for their intellectual life an unending round of novelties. Novelties are popping up every moment from every direction, so there is hardly any time to take interest in that old, old concern of human life, religion. Religion is being talked of ever since the creation of man, and can there possibly be anything new about it to merit the serious attention of a modern man? Far better it is to set free our intellect to roam over fields and pastures new, where grows all that intellectual food which has imparted wonderful strength and beauty to Western life.

The result of this way of thinking has been an epoch of lamentable confusion in the thought-life of modern India. All the ancient moorings of this thought-life are going to be snapped one by one, and the minds of men are floating on a sea of ideas, each mind having a different drift from the other. In this pell-mell steering of educated minds all over the country, only one point of rally is steadily coming to view, and that is the idea of political nationalism. But this rallying point is

also like a flotsam; it is a driftwood from the stormy waters of Western civilisation. It is a borrowed idea that is not deeply or immovably rooted into the soil of Indian life and thought and can therefore never serve as the rallying point for the scattered minds of our people. But still the majority of educated men run after this idea, tacitly arguing perhaps that it is at least a salutary innovation in Indian life and thought, calculated to bring us into line with all the modern countries of the world. The religious ideal of collective life is a superannuated thing, with hardly any energy left to cope with the new conditions of life and thought that prevail in India today, and to fondly expect that religion placed in supreme authority over life has the potency to modernise India,—to strengthen her to live and hold her place in the comity of nations,—is to drift into sheer insanity.

This neglect of religion as a thing too old to count in the making of a modern India is the most grievous mistake which we are committing from day to day. Everything that claims our attention or interest in the name of religion is summarily branded as stale, and even religion has to seek favour at our hands as a handmaid of political patriotism! The most fundamental problem for religion in India therefore is to formulate for itself a *new* claim on our collective thought and activity. A *new* necessity must arise before the Indian people to compel them to return to religion, and it is a sociological truth that such a necessity is bound to appear again and again in Indian history, if really it is religion that created that history, and ever underlies its process as the redeeming and guiding principle. And has not this new necessity of a return to religion arisen in India today? Let every well-wisher of this country ask this question to himself. Religion may really be a very old, old concern of man in India; but has it not in every age under new circumstances provided us with new problems to solve, new tasks to perform? Has it not proved in Indian history a perennial source of new energies, opening up before our collective life new avenues of collective activity? Have we studied and understood from Indian history these wonderful capabilities and potentialities of our religion? To speak the truth,

we have not; and that is why we are running after cheap novelties which the West is catering for our collective life and thought, while quite a new world of inspiration and activity to which religion invites us for the solution of all our problems and for the trust modernisation of our life and culture, lies unpossessed and neglected because of our blindness and shallowness. We are in this way selling our birthright for a mess of pottage.

Religion never becomes played out in Indian history. It does not age, for its name is the Eternal. In every crisis of our history, new glories and powers scintillate from it and we are enabled through its ministrations to triumph over new conditions of life and thought. The most valuable asset that we inherited from the past was a firm faith in these redeeming powers of religion, and woe to India, if we afford to lose this faith today and give religion a tacit go-by in the belief that it is too old to count in the making of a modern India. If this faith in religion is already shaken, let us try first to re-establish it. Let us first analyse for a moment what it is that we, the educated Indians of the present age, want. If this self-searching shows that our hopes and aspirations do not run counter to the life-mission of India, but are worthy of our past history, well, the next step for us is to enquire whether the religion that we have inherited does or does not promise to fulfil those hopes and aspirations. If as a result of this earnest enquiry we find religion to be impotent to give us what we want in this world, we are justified in neglecting it as of little value in our work of evolving the future India. We may then say that religion is the concern of Yogis and Sadhus only, and modern India intent upon building up a collective life should follow the example of the West in taking account of religion only in a secondary and subordinate way.

But educated people in India have jumped to this very conclusion without any forethought of any kind. Once captured by the glories of Western nationalism, they did not pause to enquire whether or not this nationalism would lend itself, like other commodities, to import and export business. They found no reason to suspect that there may be dif-

ferent types of nationalism according as the motive in historical evolution differs in different countries. They committed themselves and the whole country to the pursuit of nationalism through politics, before they paused to enquire whether there might exist such a thing in this world as nationalism through religion. Nationalism is the *sine qua non* of progress in the modern world, and it is no doubt justifiable and commendable for every people on earth to aspire collectively after nationalism, but is it not the most lamentable folly on the part of educated people in India to plunge the whole country into a general bid for nationalism through politics, before they carefully study India, her history and life-mission, with a view to find out that type of nationalism towards which Indian life and history must have been gravitating through untold centuries as towards the fulfilment of the supreme condition for realising her mission in this world? India has been living a life that is pledged to nationalism through religion and it is worse than madness to try to foist on her a borrowed nationalism through politics.

So religion is not wholly an old, old concern for us Indians. Religion seeks our recognition today as the Nation-builder in India. It promises to rally us today round the centre of one national mission and thus to weld us into a nation. It promises to organise our thoughts and activities on the basis of our common spiritual mission in this world, and then bring the forces of this organised life to bear on all those problems of poverty, insanitation, education and so on, that no merely political government can properly solve unless there stands behind it a self-conscious, self-organised and intelligent people to stimulate and impart a *peculiar sense of reality* to all its good intentions and efforts.* No intellectual, social or commercial novelty imported from Europe today can be more valuable or beneficial to our country-

men today than this new aspect of religion as the nation-builder. It is a new manifestation, a new development of religion calculated, more than any other possible innovation, not only to bring freshness to life in India, but to save that life from imminent death and to revitalise, re-adorn and re-equip it in view of the noble mission, it has to fulfil in the modern age. Religion is not only the great redeemer of all mankind from *avidya* and its endless miseries, but specially in India it is also the great nation-builder, and *the awakened India* seeks to present before our countrymen both these aspects of religion.

REVIEW

India's Message to Herself, a discourse on certain Ancient Ideals of India by Prabhu Lall of His Highness the Nizam's Service, Hyderabad, Deccan. Pp. 166. To be had of the Author or G. A. Natesan & Co., Madras.

This is a pamphlet containing eight dissertations on different subjects connected with the ideals of Hindu society and religion. The general tone of the book is a hark back to the ancient ideals of India in different spheres of life. In the present state of Indian society, when there is so much unsettling of our ideas due to the clash of opposing ideas and ideals, an emphatic restatement of our own position, will serve a very useful purpose, as it forms the only sure ground to work upon. But it has to be remembered that no wholesale falling back on the Ancient will save us at this crisis, but a true adjustment of the old with the new, taking from both to build a newer and brighter organic unity outshining all that was in the past. And the capacity to do that will be test of our racial genius and the pledge of our salvation. Therefore it is not all plain sailing that lies before us, by simply reauscultating the old, but the deepest thought has to be brought to bear on our problems and there is need for great thinkers. And thinkers and writers bringing out our own ideals in its proper light, are serving a useful part, and it is a pleasure to see that Mr. Prabhu Lall, though perhaps trained in the school of the Western world of ideas and thoughts still finds so much in Hindu ideals appealing to him.

* Human relations are not possible between one having self-consciousness and another having none. The Indian people would bear true political relations towards their king and his representatives only when they have developed their real self-consciousness. Till then, their political rulers cannot do them any permanent good in the true sense.

As regards his expositions we did not find any sentiment to which we could take exception and his statement of some of the abstruse and seemingly paradoxical positions of Indian philosophy and religion is very luminous. We wish many of our countrymen will have their ideas about Hindu religion and society set right by a study of the book.

FOR PROTECTION OF COWS.

Swami Paramananda of the Ramkrishna Mission (India) sends us the following short statement of the work he is carrying on at Tanakpur: -

It is both by permission and request of the Editor of the Prabuddha Bharata that I submit before the reading public a short account of an enterprise which is old enough in the history of public activity in our country, but new in so far as a member of the Ramkrishna Mission is concerned in launching upon it as his special line of activity.

In February, 1912, when I was stopping at Tanakpur at the foot of the Himalayas, a refugee there from the Himalayan winter, the sight of skinning a dead cow by the side of the public thoroughfare moved my heart one day to its very depths. How great is the significance that the cow possessed in the religious history of India! If to India religion is all in all and if the evolution of religion provides the very keynote of Indian history, why, it seems to be our clear duty today to see that those who look upon the Vedas as the highest authority and source of their religious life and culture do not fall off from the noble idea that the cow is a sacrosanct for ever. Yes, the sacredness of the cow was brought home to my mind from that day in such a way that I found peace impossible for me unless I set about doing something to preserve this idea of sacredness in a cow.

The result was my self-consecration to the noble cause of cow-protection, and I think it is time for me to set forth before the public what little I have as yet been able to do for this cause, inasmuch as it is their co-operation that forms an indispensable factor in the progress already made.

Within a month of the experience which I have described above and which with Divine blessings is to prove so fruitful, I applied to the Deputy Commissioner, Nainital, for a plot of land for the construction of a Goshala in Tanakpur, and the application being granted and land acquired on a nominal rent, I started raising subscriptions from local sympathisers from my patrons in the Mayavati Advaita Ashrama to which I had been lately attached as a worker. Along with the collection of subscriptions, a committee of local gentlemen was formed in Tanakpur to be at the helm of all affairs in connection with the Goshala. The amount of subscriptions thus collected during the year 1913 was Rs. 727 and the expenses incurred during the year for planting a plinth for the wall to surround the five acres of land acquired, including minor expenses for erecting a temporary shed and clearing up the area of jungles, amounted to Rs. 600.

From April, 1914, the work of collecting subscriptions was recommenced. The Mayavati Math was chosen as the centre and from there I made a few tours through outlying villages to Pithoragarh on one side and Almora on another. In this way, the collections made amounted roughly to Rs. 800. Working single-handed in this way, the strain on my health was too much for me and I fell seriously ill. On the 18th of October I was obliged to leave the hills and go down to Benares for medical treatment. It took more than a month to recoup my health, so that by the first week of December I felt strong enough to come to Tanakpur and resume my work there.

Close by the plot of land acquired a small hut made of grass was raised last year for my own occupation and some modest accommodation of my small office. On reaching Tanakpur I raised a similar hut on the acquired land just to house one or two cows which chance may bring under my protection. The construction of the *pucca* Goshala will be taken up when the local committee will have decided about its necessary details.

On the 16th December last, it happened that an auction was being held at the local pound for the sale of three cows which had strayed away from their owners, all hill people. Being informed that a butcher is going to make a bid for these cows,

I sent my man to the auction and had them purchased. So on the 16th of December, 1914, the Goshala at Tanakpur was practically opened and the first batch of cows came under my protection.

I have not as yet had my begging-bowl brought out before the public through an appeal in the papers. I have remained satisfied with begging from door to door. The Ramkrishna Mission has not yet authorised me to raise subscriptions for the Goshala in my capacity as its member, neither has it recognised my activities in the cause of cow-protection as a part of its own programme. But still I have met nothing but encouragement from the authorities of the Mission who would be glad to see my efforts crowned with success. And since I am enabled through their help to place my scheme and ideas before a wide reading public which the Prabuddha Bharata reaches, I take this opportunity to appeal to all who may chance to peruse these lines to send me to the address of the Goshala, Tanakpur any contribution they may be prompted to make to promote this noble cause of protecting and serving cows in India.

(Sd.) Swami Paramananda.

NEWS AND MISCELLANIES.

As usual, there will be no issue of our magazine for February, but the issues of February and March will appear combined as the Swami Vivekananda number in March. All Vedanta Ashramas and Vivekananda Societies celebrating the anniversary of Swami Vivekananda are requested to send in their reports for insertion in the Prabuddha Bharata within an early date.

THE Kumbha fair—that great congregation of Sadhus from all parts of India—will take place this year in the month of February 1915 at Hardwar. The fair will last for about two months beginning from a few days previous to the Sivaratri festival (the 12th Feb.) and running on into some days of the month of Baisack. There will be three *Snanas* (sacred baths) with intervals between; the first on the day of Sivaratri festival, the second on the Somabati Amabasya and the third on the 1st Baisack (14th April).

We have to record the passing away of one of our Brahmanacharins which event took place on the 31st Oct. 1914. Anritananda was a Swede-American and had come out to India some time ago and lived in the Advaita Ashrama, Mayavati, as a Brahmanacharin. He had roughed life a good deal in his youth and served in the American army from which he retired with a pension. After retirement he got interested in the Vedanta and came out to India to practise meditation and Yoga. He was of the quiet contemplative type and spent most of his time here in meditation and study. He felt interested in the Sanskrit language and with great assiduity set himself to learn it and mastered it so far as to be able to read the Vedanta Suras with the commentaries of Sankara before he passed away. He was very serious-minded and earnest in his search after truth, and had twice undergone fasts for 32 and 34 days. The way in which he passed away, the calmness, fortitude, and cheerfulness with which he met his last illness and death, was a fitting termination to his life of Sadhnam. We quote the following about him from a friend who writes to us from California:

He had undergone an operation for obstruction of intestines. The operation revealed some complication which made the case bad. He suffered a good deal but with the greatest fortitude of mind. I saw him last on Oct. 29th. His mind was perfectly clear. He said, "the end is near" and was quite prepared to go. He said he was making his illness his Sadhana. Karma was concentrating and he was getting rid of it. He was silently repeating his Mantram and had no fear of death. He said: it will be such a release. His special wish was that nobody should know of his illness, as he did not want to be of any trouble or expense to any of his friends. The last day he spoke in the highest terms of Swami Swarupananda: "He was always the same under all conditions, calm and peaceful. He was a wonderful man." He said that his illness would help him to break all attachment for the body. When I left him that afternoon he took my hand and shook it warmly, chanting "Shantih, Shantih, Shantih." These were the last words I heard from him.

Prabuddha Bharata

OR

Awakened India



उचिष्ठत आग्रत प्राप्य वराजिबोधत ।

Katha Upan. I. 46. 4.

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प्राप्य परान्निबोधत ।

Katha Upa. I. iii. 8

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XX]

FEBRUARY AND MARCH 1915

[Nos. 223 & 224

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(In Madras, 1892—1893.—VII.)

Keshab Chandra Sen compared society to an ellipse. God is the central sun. Society is sometimes in the aphelion and sometimes in the perihelion. An *Avatara* comes, and takes it to the perihelion. Then it goes back again. Why should it be so? I cannot say. What necessity for an *Avatara*? What necessity was there to create? Why did He not create us all perfect? It is *Lila*, we do not know.

Men can become Brahman but not God. If anybody becomes God, show me his creation. Vishwamitra's creation is his own imagination. It should have obeyed Vishwamitra's law. If anybody becomes a Creator, there would be an end of the world, on account of the conflict of laws. The balance is so nice that if you disturb the equilibrium of one atom, the whole world will come to an end.

There were great men—so great that no number and human arithmetic could state the difference between them and us. But compared with God, they were geometrical points. In comparison with Infinite everything is

nothing. Compared to God what is Vishwamitra but a human moth.

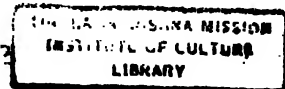
Patanjali is the father of the theory of evolution, spiritual and physical.

Generally the organism is weaker than the environment. It is struggling to adjust itself. Sometimes it over-adjusts itself. Then the whole body changes into another species. Nandi was a man whose holiness was so great that the human body could not contain it. So those molecules changed into God-body.

Tremendous engine of competition will destroy everything. If you are to live at all you must adjust yourself to the times. If we are to live at all we must be a scientific nation. Intellectual power is the force. You must learn the power of organisation of the Europeans. You must become educated and must educate your women. You must abolish child marriage.

All these ideas are floating over society, you all know it, yet dare not act. Who is to bell the cat? In the fullness of time a wonderful man will come. Then all the cats will be made bold.

7717



Whenever a great man comes, the circumstances are ready under his feet. He is the last straw to break the camel's back. He is the spark of the cannon. There is something in the talking—we are preparing for him.

Was Krishna cunning? No, he was not cunning. He tried his best to prevent the war. Kunti forced the war. But when once in the thing you should not recede—that is the man of duty. Do not run away, it is cowardice. When in the thing, you must do it. You should not budge an inch—of course not for a wrong thing; this war was a righteous war.

Devil comes in many guises—anger in the form of justice—passion in the form of duty. When it first comes the man knows and then he forgets. Just as your pleader's conscience; at first they know it is all *badmashi*, then it is duty to their clients; at last they get hardened.

Yogis live on the banks of the Narmada—the best place for them, because the climate is very even. Bhaktas live in Brindavan.

Shipahis die soon—nature is full of defect

—the athletes die soon. The gentlemen class are the strongest while the poor are the hardiest. Fruit diet may agree with a costive man. Civilised man needs rest for intellectual work. For food he has to take spices and condiments. The savage walks forty or fifty miles a day. He relishes the blandest foods.

Our fruits are all artificial and the natural mango is a poor affair. Wheat is artificial.

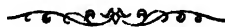
Save the spiritual store in your body by observing continence.

The rule for a Grihastha about the expenditure of his income is, one-fourth of his income for his family, one-fourth for charity, one-fourth to be saved, one-fourth for self.

Unity in variety is the plan of creation, individuality in universality.

Why deny the cause only? Deny the effect also. The cause must contain everything that is in the effect.

Christ's public life extended only over eighteen months and for this he had silently been preparing himself for thirty-two years. Mahommed was forty years old before he came out.



OCCASIONAL NOTES.

WHEN we celebrate the birthday of Swami Vivekananda, we all acknowledge his greatness, but do we pause to think how his greatness affects our everyday life? The snow-capped Himalayas are great indeed, and just when we have a sight of them, we exclaim. "Oh, how great!" But the next moment finds our minds plunging into other interests, and the greatness of the Himalayas disappears into the limbo of momentary sentiments. Do we not offer the same sort of treatment to the greatness of Swami Vivekananda? The sentiment that the Swami was great glows in our bosom when we

celebrate his birthday, but when we return home it is cast away into the lumber-room of our heart!

The question therefore is: what has this greatness of Swamiji to do with the life that we live from day to day? Unless modern India fully decides this question first, it will never be in a position to do its duty by the great Swami whose birthday it has just celebrated. Was the Swami Vivekananda great in this sense that his greatness only deserves to have one day of celebration allotted to it in the calendar? Or was he great

in the sense that through his greatness his country may find out the way to its own greatness? In Europe, saints, we find, have their own days in the calendar, but Europe as a whole, does not care to find in its daily life that inspiration to saintliness which their lives hold out for it. Can modern India afford to do the same with the life of Swami Vivekananda? Is the life that modern India has to live today attuned to other ideals and other aims than what we find embodied in the life of Swami Vivekananda? It is highly necessary that modern India should find a definite reply to this fundamental question.

If Swami Vivekananda stood for aims and ideals of life which are remote from those which India collectively seeks to realise, then it is but natural that the Vivekananda celebration would, like Christmas, but just come to us once a year, and we would hold on to the usual tenor of our individual and collective life during the rest of the year, as if no Vivekananda was ever born amongst us. But if we carefully study the life and teachings of the great Swami, we find that this was not the case. We find rather that all the great problems and strivings of modern India appeared throughout his life as its own individual problems and strivings. This highly significant fact requires to be strongly impressed on the minds of all educated people in India today. They have hardly any idea of what Swamiji did for his own countrymen through his life of the most strenuous *sadhana*, a life the most prominent feature of which was his complete self-identification with his mothercountry always calling forth in his mind the deepest impulse and the most earnest thoughts for her welfare. Can modern India afford to ignore the profound experiences and lessons reaped in a life of such single-minded devotion to the very problems that beset it today? Can we point our finger to another life lived in modern times in which

tremendous concentration of thought and energy has been brought to bear upon these problems? What immeasurable amount of service it is possible to render, when that service proceeds from a man of perfect renunciation!

How is it then that educated people are not sufficiently eager to understand those solutions of their problems which Swami Vivekananda worked out in his life? It cannot be expected that everybody will accept these solutions as correct; but are they properly or sufficiently studied and discussed by those who sincerely want to solve the problems of our country? They are not, so far as our experience goes in this matter. And the reason is not far to seek. It lies in the fact that the real nature of these problems of our country is not properly understood by most of those people who hasten now-a-days to work out their solutions. They think that the problems of India must be in all essential bearings quite similar to those of other countries, and therefore in solving these problems they must look up for light and leading to the same class of men here in India as lead and instruct people in other countries. Arguing like this perhaps in a tacit way, they fail to recognise the necessity of studying and discussing the teachings of the Swami Vivekananda. A Sannyasin, they would think, moves in too high an atmosphere of life to be able to appreciate, in all their keenness and reality, the economic, civic or social strivings and crises of his countrymen. So although they feel proud to recognise the greatness of Swami Vivekananda as a Vedantist world-teacher, they would doubt the wisdom of carrying to him for solution the secular problems of their collective life. In a word, the unconscious inspiration of their Western culture prompts these educated men to draw a line between their spiritual and secular interests, and they cannot feel quite sure of the safety of the

latter, if they have to place them in the hands of their spiritual teachers. They have secularised the ideals of their collective life and so they naturally keep its problems rather aloof from the guardians of their spiritual interests.

The evil, therefore, is the outcome of that spirit of Western nationalism which has slowly but steadily permeated the educated community in India. The whole outlook on our collective life and thought has been secularised by the initial error of recognising politics as the organising principle in that life and thought. By accepting politics as the fundamental factor in working out the future of India, educated people have perverted the whole trend of their collective aspirations and activities. By fondly counting upon our political interests to forge the ties and bonds of our collective life, we have relegated the spiritual interests of our life to a position of remote importance. What wonder then that the greatness of a Swami Vivekananda would appeal to most educated men today in the same way as the greatness of the Himalayas does to a busy, toiling man of the work-a-day world! It is only the frontiers of that life we have chosen to live today, that religion finds itself allotted a place to exist, and if the claims of any great man on our recognition and reverence be based purely on that religion, well, he will have necessarily to wait a whole year till on a certain fixed date in our calendar, we take a sort of holiday trip to those frontiers to celebrate his greatness! This exactly is being the case with Swami Vivekananda. We do not allow his influence and inspiration to work on our everyday life, because we do not feel any necessity thereof. That nationalistic scheme of life which leads the whole modern world captive before it has so hypnotised our minds already that we cannot feel sufficiently interested in what a *religious* preacher, even like Swami Vivekananda, had to say about our duties in modern times. Alas, we find our intellectual taste

even so much perverted by political nationalism that the very word religious uttered in connection with any concern is enough to arrest the flow of enthusiasm towards it.

But far worse than this attitude of neglect towards what Swami Vivekananda did and said in his life for the regeneration of the country is the other attitude of mind which many educated men betray who want to exploit sublime patriotism that glows beneath the Swami's utterances in the petty interest of their political nationalism. There are people who attracted by his great personality want to make some room for his fancied authority in their own schemes of thought and activity. They have quotations from his utterances ready at hand to show how great a lover of his country he was and with what an irresistible appeal he stimulates his countrymen to consecrate themselves to the service of their mothercountry. But they stop short of investigating with him into the precise nature of this service that they have to render to their country. They do not discuss the type of nationalism that he preached in the speeches that he made after his return from the West during his long tour from Colombo to Almora. They seek the inspiration of his patriotism while ignoring the scheme of work which that patriotism inspires. They want just to tag on to the political nationalism they have borrowed from the West the enthusiasm of his love of country. They do not pause to think how great an injustice they do to Swami Vivekananda by this treacherous eclecticism. And all this misrepresentation of his patriotism is swallowed unquestioningly by educated people in India simply because the Swami's view and teachings are not given that thorough study which they undoubtedly deserve at our hands. You cannot hope to escape trenchant criticism in India, if you misrepresent the views or teachings of a Wordsworth or a Kant; educated men in this unfortunate country will easily

distinguish in such cases a true presentation from a false. But look at the irony of the situation, we can with perfect immunity misrepresent the teachings of a great countryman of our own, just to fit them into the body of our own individual views and opinions. What greater testimony there can be of the lamentable indifference of educated people in India towards what Swami Vivekananda said in solving those very problems of their country which hold in stake today, like the riddles of the Sphinx, their existence as a

The evil, we have said, is an offspring of the spirit of political nationalism that has obsessed the educated community. So long as this obsession continues, the Vivekananda anniversaries will come and go once every year leaving us not a whit the stronger to cope with the problems of our everyday life. The utterances of Swami Vivekananda do not form a confused mass of valuable ideas and sentiments. They were the products of a wisdom which represented a systematised body of truths. The truths that he uttered were organically connected with one another, so that none can be wrenched off from its bearings to be foisted on another system of views without losing all its real significance and import. In this way, all the views that

the Swami expressed with regard to the true nature of the service that our country requires of us today can never be fully and properly understood unless his fundamental view of Indian nationalism be first thoroughly studied and understood. Indian nationalism, according to him, is a spiritual type of nationalism differing in its very essentials from that other type of nationalism which forms the governing factor in the political civilisation of the West. Religion is the very foundation, the leading motive and the goal of Indian nationalism. In its scheme of collective life, politics comes in for a place only as a subordinate concern subservient to the interests of the collective spiritual pursuit. Unless this higher type of nationalism be studied, discussed and appreciated by educated people in India, their obsession by political nationalism will never be worked off successfully. And if there is one noble resolve more than another which we ought to make during these celebrations of Swami Vivekananda's birthday, it is that of studying that noble type of nationalism which Swamiji sought to revive and preach to his countrymen and making ourselves fit, through renunciation and purity of character, to hold aloft among our countrymen, blind and groping in vain, the banner of that nationalism which for the salvation of his mothercountry Swamiji discovered and left in our possession.

SWAMI VIVEKANANDA AND MYSTICISM.

NOWHERE we may find a more perfect combination of mysticism and rationalism, than in the life of Swami Vivekananda. The first thing we meet with in studying his character as a thinker is a watchful and indefatigable rationalism that governs his view of facts and events. His reasoning faculty exercises its functions with all the unhesitating authoritativeness of an autocrat

with a world-dominion under his feet,—not the slightest shrinking, apprehension or compromise. This unrestricted sway and sweep of thought marked him out as extraordinary even from his boyhood. The majestic movements of his thought used to throw a sort of fascination on people coming in contact with him. Witticisms, raileries, and even playful scurrilities, when dignified by the flashing

gracefulness of the underlying thought would absolutely lose the sting of offence or the touch of grossness in them. This air of perfect freedom with which his thought moved bespoke an intellectual temperament of the most complete rationalism and Sister Nivedita describes this thoroughgoing rationalism of the Swami nicely in the following words in her *The Master as I Saw Him*: As a religious teacher, I saw that although he had a system of thought to offer, nothing in that system would claim him for a moment, if he found that truth led elsewhere.

This uncompromising sovereignty of his reasoning faculty he fully maintained during those blessed days he associated with a man who seems to us to have been perfectly miraculous in every inch of his life. His interviews with Sri Ramakrishna were full of events at which the most out-and-out rationalism of the current type must needs stagger, and yet his perseverance was tremendous. The Master recognised at a glance his intellectual temperament and along with it the promise that he carried within himself of towering greatness as a teacher of men in a rationalistic age like the present one. He, himself but an illiterate village Brahman, allowed this young man's intellect the fullest scope for all its reasonings and doubtings, proving to us by the way how the human intellect is wonderfully broadened and quickened by the acquisition of real, healthy spirituality. For it must have been a gigantic intellectual task for the Master to keep pace with all the dashing flights of his disciple's rationalistic intellect. Referring to these experiences he passed through and the reward they brought him, Swami Vivekananda once said to some disciples: "Let none regret that they were difficult to convince! I fought my Master for six long years, with the result that I know every inch of the way! Every inch of the way!"

Was it true then that this reward came purely through rationalism? Was it that the

Master made the most of his disciple's rationalism as the only factor in raising him to spiritual eminence? No. Sri Ramakrishna came not into this world to satisfy the intellect of men out of its own resources—if ever such satisfaction be at all possible. Human intellect cannot by itself dive deep enough into the mysteries of life to solve them beyond the possibility of doubt. So in the case of Swami Vivekananda, his Master while allowing the fullest play to his intellectual activities drew out of the depths of his mind another higher factor which was just awaiting unfoldment and which without superseding his intellect opened up before it the vistas of a glorious Beyond. This was the mystic factor in the development of the Swami's spirituality. He had disclosed to his Master how an effulgent orb of light used to hasten out of darkness towards his eyes when closed for sleep and how the fact of his mind being completely engulfed in that light used to be accepted by him as his usual sleep. By other indications as well, the Master had discovered how the highest possibilities of spiritual communion were latent in his disciple's mind, and now in the fulness of time, this profound mysticism of his nature was made to unfold itself and take up its role of ratifying, guiding and inspiring the activities of his intellect now united for ever to the source not only of its highest freedom but of its very existence.

Later in life, Swamiji used to teach a three-fold division of the instruments of knowledge,—instinct, reason and inspiration. Instinct moves in the region of the subconscious, reason in that of conscious, and inspiration, of super-conscious experiences. So mysticism is not something savouring purely of the miraculous; it is fully a legitimate expansion of human knowledge and functions thereof, and every man may by birthright claim and strive to develop it in himself. But it is at the same time most important to remember that real inspiration while leading us beyond the intellect never contradicts but always fulfils it. If

the stage of inspiration be attained through proper, scientific processes such as the system of Raja-yoga attempts to formulate, then a wonderful development of all the intellectual powers and functions is bound to follow. But if that stage is reached through the mere force of our untutored impulses or by the heightening of our emotional nature, our intellectual functions cannot follow the soaring flights of inspiration and mystic experiences express themselves to our mind in symbolic representations created out of sensuous impressions reflected or projected on our brains. These symbolic representations accepted as realities in the highest sense are apt to breed all sorts of superstitions leading men sometimes to the grossest fanaticism. So in his lectures on the Raja-yoga, the Swami says:

In a good many cases there is the danger of the brain being deranged, and, as a rule, you will find that all those men, however great they were, who had stumbled upon this superconscious state, without understanding it, groped in the dark, and generally had, along with their knowledge, some quaint superstition. * Whenever a prophet

got into the superconscious state by heightening his emotional nature, he brought away from it not only some truths, but some fanaticism also, some superstition which injured the world as the greatness of the teaching helped. To get any reason out of the mass of incongruity we call human life, we have to transcend our reason, but we must do it scientifically, slowly, by regular practice, and we must cast off all superstition. We must take up the study of the superconscious state just as any other science; on reason we must have to lay our foundation; we must follow reason as far as it leads, and when reason fails reason itself will show us the way to the highest plane. When you hear a man say "I am inspired," and then talk irrationally, reject it. Why? Because these three states—instinct, reason, and superconsciousness, or the unconscious, conscious and superconscious states, belong to one and the same mind. There are not three minds in one man, but one state of it develops into the others.

In Swami Vivekananda, in this way,

rationalism and mysticism were not only combined in their fully developed forms, but they were also combined without the slightest detriment to either. They even served the interests of each other most wonderfully and their mutual conformity and support made him the greatest teacher of religion to the modern world. But while this mutual alliance of the twin factors in Swamiji's life was almost invariably brought into operation while teaching people about the things of the spirit, it need not be expected that while pronouncing upon secular subjects, his intellectual judgments also used to base their claim of validity on any exercise of mystical powers. He never underrated the value of intellectual culture nor forbore to swim with its currents, simply on the ground that he had the key of inspiration in his possession. He did not hold this key in his hand with any levity of spirit, so as to use it in the interest of saving intellectual labour or of making his intellectual opinions authoritative. He never held himself ready to get inspired directly you made out some sort of necessity for it. Inspiration is really a spiritual state too lofty, too solemn, too divine, to be made to subserve any but the highest interests of man, and naturally enough, the impulse which lifts men up, to whom real inspiration comes, to that altitude of knowledge is spiritual, and not intellectual. It is rather spontaneous than deliberate, only the mind has to open itself out initially to the influx of spiritual power stored in the heights of its being.

Swami Vivekananda's mysticism was perfectly free from all mystery-mongering. Though he had to influence people whom he wanted to teach, none ever found in him the slightest idea or desire of immoderately exciting their sense of the mysterious or of trying to exploit it in his own interest. The very cornerstone of all his teachings was to inspire in people whom he wanted to teach a firm faith in themselves, and he never allowed the sense of the mysterious to para-

lyse their self-exertion or self-reliance. He strongly deprecated any scheme of spiritual progress in which the scope and ability for serving man and society have to be gained by putting oneself in mysterious communication with mysterious agents hovering above in occult planes. He had no sympathy or patience for that occultism which encourages in people the habit of regarding the mysterious aid from mysterious agents as a good compensation for their own spiritual incompetence. He used to flout the idea of putting men and society in the leading-strings of unseen spirits by whom people have to seek to be obsessed. Such doctrines encourage people to try to become the mediums for the spirits of the great instead of trying to become great themselves, and already we find a

whole society of educated men cheering on from behind a selected victim of such doctrines who has come forward to train himself up for fully surrendering the physical sheath of his existence for the expected occupation of a great spirit.

In brief, Swamij's mysticism implied a real development of character and spirituality. He never encouraged in any one the idea of there being a royal road to godliness, for it is not, as Ramaprosad sings, something "like a sweetmeat in the hand a child who may be coaxed into leaving hold of it." Here every inch of the ground has to be gained by hard toil and unwavering sincerity. Because the proverb says "Knowledge is power," you cannot by intellectual tricks blindfold God for a moment or delude humanity much long.



EPISTLES OF SWAMI VIVEKANANDA.

XLVII.

14 Greycoat Gardens, Westminster,
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1st Nov., 1896.

"Gold and Silver" my dear Mary "have I none, but what I have I give to thee" freely, and that is the knowledge that the goldness of gold, the silverness of silver, the manhood of man, the womanhood of woman, the reality of everything is the Lord—and that this Lord we are trying to realise from time without beginning in the objective and in the attempt throwing up such "queer" creatures of our fancy as man, woman, child, body, mind, the earth, sun, moon, stars, the world, love, hate, property, wealth etc.; also ghosts, devils, angels and gods, God etc.

The fact being that the Lord is in us, we are He, the eternal subject, the real ego, never to be objectified, and that all this objectifying process is mere waste of time and talent. When the soul becomes aware of this

it gives up objectifying and falls back more and more upon the subjective. This is the evolution less and less in the body and more and more in the mind—*man* the highest form, meaning in Sanskrit *manas*, thought—the animal that thinks and not the animal that "senses" only. This is what in theology is called "Renunciation"; the formation of society, the institution of marriage, the love for children, our good works, morality and ethics are all different forms of renunciation. All our lives in every society are the subjection of the will, the thirst, the desire. This surrender of the will or the fictitious self—or the desire to jump out of ourselves as it were—the struggle to objectify the subject—is the one phenomenon in this world of which all societies and social forms are various modes and stages. Love is the easiest and smoothest way towards the self-surrender or subjection of the "will" and hatred the opposite.

People have been cajoled through various

stories or superstitions of heavens and hells and Rulers above the sky, towards this one end of self-surrender. The philosopher does the same knowingly without superstition by giving up "desires."

An objective heaven or millenium therefore has existence only in the fancy—but a subjective one is already in existence. The musk-deer after vain search for the cause of the scent of the musk, at last will have to find it in himself.

Objective society will always be a mixture of good and evil—objective life will always be followed by its shadow death and the longer the life the longer will also be the shadow. It is only when the sun is on our own head that *there is no shadow*. When God and good and everything else is in us, there is no evil. In objective life, however, every bullet has its billet—evil goes with every good as its shadow. Every improvement is coupled with an equal degradation. The reason being that good and evil are not two things but one, the difference being only in manifestation,—one of degree, not kind.

Our very lives depend upon the death of others—plants or animals or bacilli! The other great mistake we often make is that good is taken as an ever increasing item, whilst evil is a fixed quantity. From this it is argued that evil being diminished every day there will come a time when good alone will remain. The fallacy lies in the assumption of a false premise. If good is increasing so is evil. My desires have been much more than the desires of the masses among my race. My joys have been much greater than theirs—but my miseries million times more intense. The same constitution that makes you feel the least touch of good makes you feel the least of evil too. The same nerves that carry sensations of pleasure carry the sensations of pain too—and the same mind feels both. The progress of the world means more enjoyment and more misery too. This

mixture of life and death, good and evil, knowledge and ignorance is what is called Maya—or the universal phenomenon. You may go on for eternity inside this net seeking for happiness—you find much and much evil too. To have good and no evil is childish nonsense. Two ways are left open—one by giving up all hope to take up the world as it is and bear the pangs and pains in the hope of a crumb of happiness now and then. The other to give up the search for pleasure, knowing it to be pain in another form and seek for *truth*—and those that dare try for truth succeed in finding that truth as ever present,—present in themselves. Then we also discover how that the same truth is manifesting itself both in our relative error and knowledge—we find also that the same truth is bliss which again is manifesting itself as good and evil and with it also we find real existence which is manifesting itself as both death and life.

Thus we realise that all these phenomena are but the reflexions bi-furcated or manifolded of the One existence. Truth-bliss-unity—my real self and the reality of everything else. Then and then only is it possible to do good without evil, for such a soul has known and got the control of the material of which both good and evil are manufactured, and He alone can manifest one or the other as he likes, and we know he manifests only good. This is the *Jivan-mukta*—the living free—the goal of the Vedanta as of all other philosophies.

Yours in Lord,

Vivekananda.

The question is one of Permanence and Impermanence. Maya is impermanence. कथम् सतोऽसत् जायेत्?—"How did non-existence come out of Existence?" The idea of law is the first grasp of the idea of Permanence in Impermanence. Vivekananda.

SWAMI VIVEKANANDA : A REMINISCENCE.

[T is now more than ten years since the Swami Vivekananda lectured to California audiences; it seems but yesterday. It was here as elsewhere: the audiences were his from the outset, and remained his to the end. They were swept along on the current of his thought without resistance. Many there were who did not want to resist: whose pleasure and novelty it was to have light shown into the hidden recesses of their minds by the proximity of a luminous personality. There were a few who would have resisted if they could, but whose powers of resistance were neutralised by the irresistible logic, acumen and child-like simplicity of the Great Teacher. Indeed, there were a few who arose to demur, but who resumed their seats either in smiling acquiescence or in bewildered impotency.

The Swami's personality impressed itself on the mind with visual intensity. The speaking eyes, the wealth of facial expression and gesticulation; the wondrous Sanskrit chanting, sonorous, melodious, impressing one with the sense of mystic potency; the translations following in smiling confidence. All this set off by the spectacular apparel of the Hindu Sannyasin!—who can forget them?

As a lecturer he was unique: never referring to notes, as most lecturers do; and though he repeated many discourses on request, they were never mere repetitions. He seemed to be giving something of himself, to be speaking from a super-experience. The most abstruse points of the Vedanta were retrieved from the domain of mere speculation by a vital something which seemed to emanate from his presence. It was his practice to look deliberately and leisurely over his audience before beginning a discourse. Then beginning in a conversational tone and manner, his voice would run the gamut of impassioned modulation and impressive periods. That style of speaking was very effective for those within easy range of his voice, but it must have been an exasperation to those in the back of the hall, for cries of "louder!" were common from that quarter. His utterances were dynamic and constructive: arousing thought

and directing it into synthetic processes. Thus, he was not only a lecturer, but a teacher of the highest order as well.

Encouraging questions at the conclusion of each lecture, he would go to any length to make his questioners understand. On one occasion after persistent queries by a number of persons, it occurred to someone that they were plying the Swami too insistently with questions, and he remarked to that effect. "Ask all the questions you like—the more the better," was the Swami's good-natured reply. "That is what I am here for, and I won't leave you till you understand." The applause was so prolonged that he was obliged to wait till it subsided before he could continue. At times he literally startled people into belief by his answers. To the question, after a lecture on Re-incarnation, "Swami, do you remember your past life?"

"Yes, clearly, even when I was a little boy," he answered quickly and seriously.

Quick and, when necessary, sharp at repartee: he met all opposition with the utmost goodnature and even enjoyment. His business was to make his hearers understand and he succeeded as, perhaps, no other lecturer on abstruse subjects ever did. To popularise abstractions, to place them within the mental grasp of even very ordinary intellects was his achievement. He reached them all. "In India," he said, "they tell me that I ought not to teach Advaita Vedanta to the people at large. But I say that I can make even a child understand it. You cannot begin too early to teach the highest

Once at the conclusion of a lecture he thus announced his next lecture: "To-morrow night I shall lecture on *The Mind: Its Powers and Possibilities*. Come to here me. I have something to say to you. I shall do a little bomb-throwing." Here he glanced smilingly over the audience, and then with a waive of his hand added, "Come on! It will do you good." The next night there was barely standing room. He kept his word. Bombs were thrown, and he, of all people, knew how to throw them with telling effect. In this lecture he

devoted considerable time to the subject of chastity as a means of strengthening the mind. As a practice to develop purity, he expounded the theory of looking upon every woman as one's mother. When he had presented the idea, he paused and, as though in response to inarticulate questionings from the audience, said, "O yes, this is a theory. I stand up here to tell you about this beautiful theory; but when I think of my own mother I know that she is different to me than any other woman. There *is* a difference. We cannot deny it. But we see this difference because we think of ourselves as bodies. This theory is to be fully realised in meditation. These truths are first to be heard, then to be meditated upon."

He held purity to be for the householder as well as for the monk, and laid great stress on that point. "The other day a young Hindu came to see me. He had been living in this country for about two years, and had been suffering from ill-health for some time. In course of our talk, he said that the theory of chastity must be all wrong because the doctors in this country had advised him against it. They told him that it was against the law of nature. I told him to go back to India, where he belonged, and to listen to the teachings of his ancestors, who had practised chastity for thousands of years." Then turning a face puckered into an expression of unutterable disgust, he thundered, "You doctors in this country who hold that chastity is against the law of nature don't know what you are talking about. You don't know the meaning of the word purity. You are beasts! beasts! I say, with the morals of a tom-cat, if that is the best you have to say on that subject!" Here he glanced defiantly over the audience, challenging opposition by his very glance. No voice was raised, notwithstanding there were several physicians present.

Bombs were thrown in all of his lectures. Audiences were jolted out of hereditary ruts, and New Thought students, so called, were subjected to scathing though constructive criticisms without mercy. Smilingly, he would announce the most stupendous Vedantic conceptions so opposed to Christian theologic dogma; then pause an instant,—how many, many times, and with such winsome effect!—with his teeth pressed over his lower lip.

as though with bated breath, observing the result. Imagine, if you can, greater violence done to the traditional teachings of Christendom than by his fiery injunction, "Don't repent! Don't repent!—Spit, if you must, but go on! Don't hold yourselves down by repenting! Throw off the load of sin, if there is such a thing, by knowing your true selves,—The Pure! The Ever Free!.....That man alone is blasphemous who tells you that you are sinners.....And again, "This world is a superstition. We are hypnotised into believing it real. The process of salvation is the process of de-hypnotisation.....This universe is just the play of the Lord—that is all. It is all just for fun. There can be no reason for His doing anything. Know the Lord if you would understand His play. Be His playfellow and He will tell you all.....And to you, who are philosophers, I say that to ask for a reason for the existence of the universe is illogical because it implies limitation in God, which you do not admit." Then he entered into one of his wonderful expositions of the salient features of the Advaita Vedanta.

In the questions which usually followed a talk on this subject, there was almost sure to be the question, "But Swami, what will become of one's individuality when he realises his oneness with God?" He would laugh at this question, and playfully ridicule it. He would say:

"You people in this country are so afraid of losing your in-di-vid-u-al-i-ties," drawing out the word in laughing mockery. "Why, you are not individuals yet. When you know God you will be. When you realise your whole nature, you will attain your true individualities, not before. In knowing God you cannot lose anything worth having.....There is another thing I am constantly hearing in this country, and that is, that we should 'live in harmony with nature!' Harmony with nature," he ridiculed. "Why, don't you know that all the progress ever made in the world was made by fighting nature, by conquering nature? There never has been an exception. Trees live in harmony with nature. Perfect harmony there; no opposition there,—and no progress. We are to resist nature at every point if we are to make any progress. Something funny happens and nature says, 'laugh,' and we laugh.

Someone we love dies, and nature says, 'cry,' and we cry—"

"But," interposed an old lady in the audience, "it would be very hard not to mourn for those we love, and I think we would be very hard-hearted if we did not mourn."

"O yes, madam," he replied, "it is hard, no doubt. But what of that? All great accomplishments are hard. Nothing worth while comes easy. But don't lower the ideal because it is difficult to attain. Hold the banner of freedom aloft! You do not weep, madam, because you want to, but because nature forces you. When nature says 'Weep!', say 'No! I shall not weep!' Strength! Strength! Strength!—say that to yourself day and night. You are 'The Strong! The Pure! The Free! No weakness in you; no sin; no misery!'"

Such statements, vitalised by his tremendous personality, placed him in the same class with the world's greatest spiritual teachers. During these lectures, one was suspended in a spiritual firmament by the proximity of a Soul to whom the world was really a joke, and to whom Consciousness, supercosmic, was the One and only Reality.

The Swami was blessed with an irrepressible sense of humour, which enlivened his lectures and classes, and at times relieved the tense element from embarrassing situations. Observe his parry to the question incredulously hurled at him at the close of a lecture which culminated in an impassioned outburst on the glory of God-Consciousness:

"Swami have you seen God?"

"What!" he returned, his face lighting up with a happy smile, "do I look like it,—a big fat man like me?"

On another occasion while expounding Advaita, an old man, sitting in the front row, arose deliberately, and with a look which said as plainly as words, "Let me get out of here in a hurry," hobbled down the aisle and out of the hall, pounding the floor with his cane at every step. The Swami apparently enjoyed the situation, for amusement overspread his features as he paused to watch him. The attention of the audience was divided between the Swami, smiling, fun-loving, and the disgusted old man who had had enough of him.

The whimsical, playful side of the Swami's character would break out at any moment. Certain Theosophic and New Thought students were interested primarily in occult phenomena. One such asked,

"Swami, did you ever see an elemental?"

"O yes. We have them in India for breakfast," was the quick reply. Nor did he hesitate to joke about his own personality. At one time when looking at some works of art the Swami, surveying a painting of some corpulent monks, remarked, "Spiritual men are fat. See how fat I am?" Again, speaking about the power of prophecy in the saints he said, "Once when I was a little boy playing in the streets a sage, passing by, put his hand on my head and said, 'My boy, you will be a great man some day.' And now see where I am." At this little conceit his face fairly beamed with fun. There was nothing egotistical in such statements. His simple fun-loving nature carried his hearers along with him in the spirit of his joke. At another time: "The Christian idea of hell is not at all terrifying to me. I have read Dante's *Inferno* three times, but I must say that I find nothing terrible in it. There are many kinds of Hindu hells. When a glutton dies, for instance, he is surrounded by great quantities of the very best kinds of foods. He has a stomach a thousand miles long, and a mouth as small as a pinhead! Think of that!" During this lecture he got very warm owing to the poorly ventilated hall. On leaving the hall after the lecture, he was met by a cold blast of north wind. Gathering his coat tightly about him he said vehemently, "Well, if *this* isn't hell, I don't know what is."

Dilating on the life of the Sannyasin as compared to that of the householder he said, "Someone asked me if I was ever married." Here he paused to glance smilingly over the audience. A multitudinous titter was the response. Then the smile giving place to a look of horror, he continued, "Why, I wouldn't be married for anything. It is the devil's own game." Here he paused as though to give his words effect. Then raising his hand to check the audible appreciation that had begun, he went on with a quite serious expression overspreading his features, "There is one thing, however, that I have against the monastic system, and

that is,—“(another pause)”—that it takes the best men away from the community.” He did not attempt to stem the outburst that followed. He had his little joke and enjoyed it. On another occasion while speaking seriously he suddenly broke out in merriment, “As soon as a man gets a little sense he dies. He begins by having a big stomach which sticks out farther than his head. When he gains wisdom his stomach disappears and his head becomes prominent. Then he dies.”

The Swami's assimilation of the world's maturest religious thought and his consummate power in expounding it, contrasted eminently with his youthful appearance, and much conjecture was rife as to his age. He must have known this, for he availed himself of an opportunity to have a little fun on this point at the expense of the audience. Alluding to his own age, which was *a propos* of the subject, he said, “I am only—” (breathless pause, anticipation) “—of a few years,” he added mischievously. A sigh of disappointment ran over the audience. The Swami looked on waiting for the applause, which he knew was ready to break out. He enjoyed his own jokes as much as did the audience. Once he laughed outright at some particularly pointed joke when he had just told it. The house was in an uproar at once. The joke is inevitably lost. What a pity!

During his series of lectures on *The Ideals of India*, the fact was disclosed that he was a wonderful story-teller. Here, perhaps, he was at his best. He gave life to the ancient tales by telling them in his inimitable fashion, the subject giving full play to his unsurpassed power of interpretation, and to that wealth of facial expression, which was his greatest personal charm. “I love to tell these stories,” he said. “They are the life of India. I have heard them since babyhood. I never get tired telling them.”

The Swami commanded reverence when he revealed himself to his audience in one of those wonderful waves of transcendental feeling which at times he did not try to check. As when he said, “All faces are dear to me.....As it is possible to ‘see Helen in an Ethiop's face,’ so we must learn to see the Lord in all. All, even the very worst, are Mother's children. The universe, good and bad, is but the play of the Lord.”

In private interviews he was the ideal host, entering into conversation, argument or story-telling, not only without restraint, but with apparent enjoyment. His personal appearance on my first interview was a pleasurable shock from which I have never fully recovered. He had on a long grey dressing gown, and was sitting cross-legged on a chair, smoking a pipe, his long hair falling in wild di-array over his features. As I advanced he extended a cordial hand and bade me be seated. Memory delivers but fragments of those interviews. What remains vivid is the contact with the great Samyasin—the impressions and impetus received—which refuses to be less than the greatest experience in life.

Speaking of spiritual training for the mind he said, “The less you read the better. What are books but the vomitings of other men's minds? Why fill your mind with a load of stuff you will have to get rid of? Read the Gita and other good works on Vedanta. That is all you need.” Then again: “The present system of education is all wrong. The mind is crammed with facts before it knows how to think. Control of the mind should be taught first. If I had my education to get over again, and had any voice in the matter, I would learn to master my mind first, and then gather facts, if I wanted them. It takes people a long time to learn things because they can't concentrate their minds at will.... It took three readings for me to memorise Macaulay's History of England, while my Mother memorised it in only one reading.....People are always suffering because they can't control their minds. To give an illustration though a rather crude one: A man has trouble with his wife. She leaves him and goes with other men. She's a terror! But, poor fellow, he can't take his mind away from her, and so he suffers.”

I asked him to explain why the practice of begging, common among religious mendicants, was not opposed to renunciation. He replied, “It is a question of the mind. If the mind anticipates, and is affected by the results—that is bad, no doubt. The giving and receiving of alms should be free; otherwise it is not renunciation. If you should put a hundred dollars on that table for me, and should expect me to thank you for it you could take it away again. I would not touch it. Mr

living was provided for before I came here, before I was born. I have no concern about it. Whatever belongs to a man he will get. It was ready for him before he was born."

To the question, "What do you think about the Immaculate Conception of Jesus?" he replied, "That is an old claim. There have been many in India who have claimed that. I don't know anything about it. But for my part, I am glad that I had a natural father and mother." "But isn't such a theory opposed to the law of nature?" I ventured. "What is nature to the Lord? It is all His play," he replied as he knocked the ash from his pipe against the heel of his slipper, regardless of the carpeted floor. Then blowing through the stem to clear it, he continued, "We are slaves of nature. The Lord is Master of nature. He can do as He pleases. He can take one or a dozen bodies at a time, if He chooses, and in any way He chooses. How can we limit Him?"

After answering at length various questions about Raja Yoga, he concluded with a friendly smile, "But why bother about Raja Yoga? There are other ways."

This interview was continued fifteen minutes beyond the time set for a class in Raja Yoga to be held in the front room of the house. We were interrupted by the lady, in charge of affairs, rushing into the room and exclaiming, "Why Swami! you have forgotten all about the Yoga class. It is fifteen minutes past time now, and the room is full of people." The Swami arose hastily to his feet, exclaiming to me, "O, excuse me! We will go to the front room." I walked through the hall to the front room. He went through his bed room, which was between the room we had been sitting in and the front room. Before I was seated he emerged from his room with his hair, (which I have said was in a state of wild disorder) neatly combed, and attired in his Sannyasin robe! Not more than one minute had elapsed from the time he started for his room with dishevelled hair and in lounging attire, till he came leisurely out into the front room ready to lecture. Speed and precision of action were evidently at his command. It was difficult at times, however, to persuade him to stir beyond the pace he had set for himself. When late for a lecture, for instance, it was sometimes

impossible to induce him to hurry for the street car. In response to entreaties to hurry, he would drawl, "Why do you hurry me? If we don't catch that car, we will catch the next."

At these Yoga classes one came closer to the man and teacher than was possible in the lecture hall. The contact was more personal and the influence more direct. The embodiment of holiness, simplicity and wisdom, he seemed; speaking with incisive power, and drawing one's mind more to God and renunciation than to proficiency in Raja Yoga practices.

After delivering a short lecture, he would seat himself cross-legged on the divan and direct in meditation such of the audience as remained for that purpose. His talk was on Raja Yoga, and the practical instruction on simple breathing exercises. He said in part, "You must learn to sit correctly; then to breathe correctly. This develops concentration; then comes meditation.....When practising breathing, think of your body as luminous.....Try to look down the spinal cord from the base of the brain to the base of the spine. Imagine that you are looking through the hollow Shishumna to the Kundalini. Then imagine that you see this Kundalini rising upward to the brain... Have patience. Great patience to the very end."

Such as voiced doubts and fears, he reassured by his, "I am with you now. Try to have a little faith in me." One was moved by his persuasive power when he said, "We learn to meditate that we may be able to think of the Lord. Raja Yoga is only a means to that end. The great Patanjali, author of Raja Yoga, never missed an opportunity to impress that idea upon his students. Now is the time for you who are young. Don't wait till you are old before you think of the Lord, for then you will not be able to think of Him. The power to think of the Lord is developed when you are young."

Seated cross-legged on the divan, clothed in his Sannyasin garb, with hands held one within the other on his lap, and with his eyes apparently closed, he might have been a statue in bronze, so immovable was he. A Yogi, indeed! Awake only to transcendental thought. He was the Ideal, compelling veneration, love, devotion.

A CALIFORNIA DISCIPLE.

MIND AND MATTER.

THE initial difficulty which a seeker after Truth experiences who wants to discover a higher region and live a higher life than the life of abject gratification of sense-pleasures, is the almost impenetrable barrier which the world of matter presents to his view shutting out all prospect of regions where "an ampler ether, a more pellucid stream flows." Having accustomed ourselves to think too much of matter and material objects and holding up the enjoyment of the world to our material senses as the only juice to be wrung out of the orange of human life, we have lost all conception of the possibility of a higher order of existence and enjoyment, and hold tenaciously to our material and sensuous life as the only sure thing, although it brings in its train, misery, rancour, hatred and all other diabolisms with which an insensate running after the senses has peopled the world. By the force of habit, reared through a long course of lives, we have bound ourselves fast to matter. We think through material symbols, we dream of material objects, we yearn for material things; in a word, we have reduced ourselves to matter in a world which we have peopled with matter. We have all the time forgotten the inner man, who is Intelligence, who gives to matter all its fascination, all its strange power of attraction for us, even its undoubted reality to the senses. We have forgotten Him, whom none of our material symbols can express, whose beauty and sublimity, nothing of the sublime and beautiful in Nature can approach—the सत्यं शिवं सुन्दरं—Who shining, everything else shines in the world.

Two entities, separate and distinct, we are conscious of—Mind and Matter. These two appear distinct and as different to us as the two poles of existence, yet we find that they stand inter-related to each other in a peculiar manner. Mind and matter, subject and object, noumenon and phenomenon are inextricably interwoven with each other. The ordinary man thinks that in each different act of perception the mind comes into momentary contact with objects outside of itself, and when the cognition of the object has ceased, the two fall

away from each other and remain as distinct unrelated realities. But in reality a deeper analysis reveals the fact, that the phenomenal world is not standing as an external reality unrelated to the mind, coming in touch with the objective world in each distinct act of cognition and again dropping out of all relation with it. But all the while the phenomenal is contained within the noumenal, and standing related to it eternally, and in each fresh act of perception we only discover the relation as our consciousness moves from object to object. This idea of the inter-dependence of mind and matter and of the constant and unbroken relation in which each is standing to the other, is the first grasp of the mind towards the conception of a state of existence other than the mere physical or sensuous.

Having realised these two entities, separate and distinct and as opposed to each other as light and darkness, as Sankara says, the attempt has been made to resolve them into a higher synthesis. This attempt has split philosophical thought into two directions—that of materialism and idealism, the one trying to deduce mind from matter, the other matter from mind.

Now let us examine for a while the conception of matter. What is matter? John Stuart Mill says, "Matter is that which makes permanent sensation possible." Our sensations, then, cannot furnish us any information about what matter is *per se*. So what we see and perceive, is not matter itself, but matter transmuted into sensations. Scientists define matter as an unknown and unknowable something, which when translated into sensations furnishes us with the concrete from which the mind by the collocation and arrangement of sensations into thought-symbols builds up our subject-object world. So also when we try to grasp the subject back of our minds, we find we are limited by the same conditions. Every attempt to know the subject, is limited by our thought-moulds and so the subject *per se*, ever remains unknowable to all process of ratiocination. This conditioning of subject and object *per se* by our thoughts and sensations is exemplified by the process of pearl-

development of an oyster. When a grain of sand enters into the shell of an oyster it sets up an irritation within the shell, and the oyster throws a secretion over the grain of sand thus covering it up, and later the shell secretion with the grain of sand in it is developed into a beautiful pearl. So the unknown world inside, and the world outside, furnish us with the suggestion, the urge, or the irritation (as in the case of the oyster) which our mind and senses at once cover up with their veils and furnish us with the pearls which by arranging and correlating we build our world.

Thus we see that the presentment of the cases of materialism and of idealism, each states but half the truth. The materialist who says that *all* including thought is but the transformation of matter is contradicting himself. He says at first that matter requires for its existence the perception of sensations by thought, and then says quite illogically that matter is the cause of thought. At first he postulates that A requires for its existence the presence of B and then turns round and says that A is the cause of B, which is a vicious begging of the question. Moreover, the link of the process of transformation of matter into thought has not been demonstrated. No one has yet been able to state exactly, as to how thought is produced from matter. The statement of the psycho-physiologists that thought is a function of the brain establishes too much. For thought may be a function of the brain and yet not be a productive function to support the materialist's claim, but a transmissive function. The molecular and physiological changes in particular seats of the brain associated with a special class of thought, may form but a transmissive function furnishing so many channels for thoughts to act through the instrument of the cerebral organ.

The statement of the idealist's position is equally one-sided. The argument that *all* including matter has been produced by the externalising of thought, leaves out of consideration the fact that matter there first must be, to furnish the concrete which the mind must take and arrange into thought-forms. For what is thought but the arrangement and collocation and grouping of sensations, and unless matter there be first, between which and what grouping and relation is to be made for thought

to be built up. Sankara's philosophy has been termed idealistic by some, but he himself has protested against this extreme idealism while controverting the position of a certain Buddhist philosophy, the *Vijñānamatravāda*, which says that all our perceptions are of the nature of perception in dreams, that everything else is unreal and empty, and that the admission of the existence of the external world is unnecessary. The Buddhists say that all we perceive is mere perception, without any perception of anything external, to which Sankara retorts that all we have is not mere perception but perception of something outside of us. The Buddhists say that the perception of something outside of us is illusive, for the external is always unknown to us and we only perceive the mental perceptions. Sankara asks what is that something to which, though unknown to us, all our perceptions are referred. The fact that all our perceptions conform to something outside, and to which they are referred, shows its admitted reality although to our mental perceptions it is unknown.

Thus we see the rigorous co-existence of matter and mind. Now the question arises, is there anything where these two will meet and merge in one? Yes, the Vedānta says, there is one universal substance where matter and mind find their ultimate synthesis, where the differentiation between matter and mind, subject and object vanishes, leaving the eternal subject alone, shining, re-plendent, immersed in its own glory. This Universal substance is the Brahman of the Vedānta, and to reach this the mind is unable, nor speech able to express it, for it is the ultimate synthesis, where mind or speech is *not*—यतो वाचो निवर्त्तन्ते अग्राह्य मनसा सह ।

The Vedānta posits therefore these entities, mind, matter, and a third, the Brahman, which unites the other two. We have seen in our analysis before that the external word *per se* or the internal world *per se* is ever unknown to us. If we represent the reality behind matter by X and the subject back of our mind by Y, when we perceive material phenomena, we get the X plus the mind, and if we want to know the subject we get the Y plus mind. Both X and Y are unknown. What is mind? It is time, space, and causation. Caught within this mould X and Y are appearing different. If we take off the mind, then it is all one, X and Y

are the same. X and Y are unknown and we cannot attribute any quality to them. That which is qualityless, attributeless and absolute must be one.

Do there then exist three separate existences, matter, mind, and Brahman? No, says the Vedanta. Only One existence is appearing as many. Mind and matter are like two modes of the one eternal existence, which is the eternal witness behind both matter and mind. There is only one existence, the Brahman, the Self, and when this is perceived through the senses and sense-imageries It is called the body, and when it is perceived through thought It is called the mind, and when perceived in its own nature as Itself, It is the Atman the Only existence. The man who is thoroughly sense-bound, who does not know anything besides eating, drinking and procreating, everything is matter to him—simply the physical form, the touch,

the taste and vision. In the case of great thinkers and intellectual giants this utter materiality has melted a little, gross material phenomena have begun to yield their thought-contents, and physical facts group themselves into ideal laws. And in the perception of the great Seers of Truth, all the duality, the manifoldness of the universe have vanished, and only one Infinite Existence shines. In the present state of the vast majority of mankind, the subject-object inter-relation of their world has veiled the Ultimate Reality. Now they are seeing not "face to face, but through a glass darkly" but when the scales shall fall off, when the veil of mind and matter shall be rent, then will they begin to "see face to face." Now we stand in a mystic twilight and thick veils intercept our view. We are walking in the midst of a dream, passing our lives in a haze.

BRAHMACHARI SITAPATI.

CREATION AS EXPLAINED IN THE TANTRA.*

BY MR. JUSTICE J. G. WOODROFFE.

A PSYCHOLOGICAL analysis of our worldly experience ordinarily gives us both the feeling of persistence and change. This personal experience expresses a cosmic truth. An examination of any doctrine of creation similarly reveals two fundamental concepts, those of Being and Becoming, Changelessness and Change, the One and the Many. In Sanskrit they are called the Kutastha and Bhava or Bhavana. The first is the Spirit or Purusha or Brahman who is true Being (Sat), pure consciousness (Chit) and pure transcendental feeling or Bliss (Ananda). According to Indian notions the Spirit as such is and never becomes. It is Nature which is the subject of change. We may understand Nature in a twofold sense: first as the root principle or noumenal cause of the phenomenal world that is as principle of Becoming and secondly as such world. Nature in the former sense is Mulaprakriti which means that which exists as the root (Mula) substance of things before (Pra) creation (Kriti) and which in

association with Spirit (Chit) either truly or apparently creates, maintains and destroys the Universe. This Mulaprakriti, the Sharada Tilaka calls Mula-bluta Avyakta and the Vedanta, (of Shangkara to which I alone refer) Maya.

Nature is the second sense, that is the phenomenal world which is a product of Mulaprakriti, is the compound of the evolutes from this root substance which are called Vikritis in the Sangkhya and Tantra, and name and form (Namarupa) by the Vedantins who attribute them to ignorance (Avidya). Mulaprakriti as the material and instrumental cause of things is that potentiality of natural power (natura naturans) which manifests as the Universe (natura naturata).

Touching these two Principles there are certain fundamental points of agreement in the three systems which I am examining, Sankhya, Vedanta and the Advaitavada of the Tantra. They are as follows. Spirit or Brahman or Purusha as Sat, Chit, Ananda is Eternal Conscious Being. It is changeless and has no activity (Karttrittva). It is not therefore in itself a cause whether instrumental or material: though in so far as its simple presence

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gives the appearance of consciousness to the activities of Prakriti. It may in such sense be designated an efficient cause. So according to Sankhya, Prakriti reflects Purusha and in Vedanta Avidya of the three Gunas takes the reflection of Chidananda. On the other hand the substance or factors of Mulaprakriti or Maya are the three Gunas or the three characteristics of the principle of Nature according to which it reveals (Sattva) or veils (Tamas) Spirit (Chit) and the activity or energy (Rajas) which urges Sattva and Tamas to operation.

It also is Eternal but is unconscious (Ahit) Becoming. Though it is without consciousness (Chaitanya) it is essentially activity, (Kartritva) motion, change. It is a true cause instrumental and material of the world. But notwithstanding all the things to which Mulaprakriti gives birth, its substance according to Sankhya and Tantra is in no wise diminished by the production of the Vikritis or Tattvas; the Gunas which constitute it ever remaining the same. The source of all becoming is never exhausted though the things which are therefrom produced appear and disappear.

Passing from the general points of agreement to those of difference we note firstly those between the Sangkhya and Vedanta. The Sangkhya which is commonly regarded as a dualistic system affirms that both Purusha and Prakriti are real, separate and, except for the purpose of creation, independent Principles. The Vedanta however says that there cannot be two Principles which are both absolutely real. It does not however altogether discard the dual principles of the Sangkhya but says Mulaprakriti which it calls Maya while real from one point of view that is empirically, is not truly real from another and transcendental standpoint. It affirms therefore that the only real (Sadvastu) is the attributeless (Nirguna) Brahman. All else is Maya and its products. Whilst then the Sangkhya Mulaprakriti is an Eternal Reality, it is according to transcendental method of Shankara an eternal unreality (Mithya Bhuta Sanatani). The empirical reality which is really false is due to the Avidya which is inherent in the nature of the embodied spirit (Jiva), Maya is Avastu or no real thing. It is Nistattva. As Avidya is unreal, so is its cause or Maya. The world is then transcendently unreal. The kernel of the Vedantik argument on this point

is to be found in its interpretations of the Vaidik Mahavakya "That Thou art" (Tat tvam asi). Tat here is Ishvara that is Brahman with Maya as His body or Upadhi. Tvam is the Jiva with Avidya as its body. It is then shown that Jiva is only Ishvara when Maya is eliminated from the latter and Avidya from Jiva. Therefore only as Brahman is Tvam the Tat; therefore neither Maya nor Avidya really exists (they are Avastu) for otherwise the equality of Jiva and Ishvara could not be affirmed. This conclusion that Maya is Avastu has far-reaching consequences both religious and philosophical and so has the denial of it. It is on this question that there is a fundamental difference between Shankara's Advaitavada and that of the Tantra which I am about to discuss.

Before however doing so I will first contrast the notions of creation in Sangkhya and Vedanta. It is common ground in all three systems that creation is the appearance produced by the action of Mulaprakriti or Principle of Nature (Ahit) existing in association with the Spirit or Chit. According to both Sangkhya and Tantra in Mulaprakriti or the potential condition of the natural Principle the Gunas are in a state of equality (Samyavastha) that is, they are not affecting one another. But as Mulaprakriti is essentially movement, it is said that even when in this state of equality, the Gunas are yet continually changing into themselves (Sarupa-parinama). This inherent subtle movement is the nature of the Guna itself and exists without effecting any objective result. Owing to the ripening of Adrishta or Karma creation takes place by the disturbance of this equality of the Gunas (Guna-kshobha) which then commence to oscillate and act upon one another. It is this initial creative motion which is known in the Tantra as Cosmic Sound (Parashabda). It is through the association of Purusha with Mulaprakriti in cosmic vibration (Spandana) that creation takes place. The whole universe arises from varied forms of this grand initial motion. So scientific "matter" is now currently held to be the varied appearance produced in our minds by vibration of and in the single substance called ether. This new western scientific doctrine of vibration is in India an ancient inheritance. "Hring the Supreme Hangsa dwells in the brilliant heaven." The word "Hangsa" comes, it is said, from the word Hanti which means

Gati or Motion. Sayana says that It is called Aditya because It is in perpetual motion. But Indian teaching carries the application of this doctrine beyond the scientific ether which is a physical substance (Mahabhuta). There is vibration in the causal body that is of the Gunas of Mulaprakriti as the result of Sadrishaparinama of Parashahdasrishti; in the subtle body of mind (Antahkarana); and in the gross body compounded of the Bhutas which derive from the Tanmatras their immediate subtle source of origin. The Hiranyagarbha and Virat Sound is called Madhyama and Vaikhari. If this striking similarity between ancient Eastern wisdom and modern scientific research has not been recognised, it is due to the fact that the ordinary Western orientalist and those who take their cue from him in this country are prone to the somewhat contemptuous belief that Indian notions are of "historical" interest only and as such a welcome addition possibly for some intellectual museum, but are otherwise without value or actuality. The vibrating Mulaprakriti and its gunas ever remain the same though the predominance of now one and now another of them produces the various evolutes called Vikritis or Tattvas which constitute the world of mind and matter. These Tattvas constitute the elements of the created world. They are the well-known Buddhi, Ahankara, Manas (constituting the Antahkarana), the ten Indriyas, five Tanmatras and five Mahabhutas of "ether" "air" "fire" "water" and "earth" which of course must not be identified with the notions which the English term connotes. These Tattvas are names for the elements which we discover as a result of a psychological analysis of our wordly experience. That experience ordinarily gives us both the feeling of persistence and change. The former is due to the presence of the Atma or Chitshakti which exists in us in association with Mulaprakriti. This is the Chaitanya in all bodies. Change is caused by Mulaprakriti or Mayashakti and its elements may be divided into the subjective and objective Tattvas or what we call mind and matter. Analysing again the former we discover an individuality (Ahankara) sensing through the Indriyas a world which forms the material of its percepts and concepts (Manas and Buddhi). The objects of thought or "matter" are the varied compounds of the Vaikrita

creation which are made up of combinations of the gross elements (Mahabhuta) which themselves derive from the subtle elements or Tanmatra. Now according to Sangkhya all this is real, for all are Tattvas. Purusha and Prakriti are Tattvas and so are the Vikritis of the latter.

According to the Vedanta also creation takes place through the association of the Brahman then known as the Lord or Ishvara (Mayopadhika Chaitanyam Ishvara) with Maya. That is Chit is associated with, though unaffected by, Maya which operates by reason of such association to produce the universe. But really only the unchanging Sadvastu or Brahman exists. The ever-changing world is, when viewed by the spiritually wise (Jnani) nothing but an unreal phantasm imposed by the world-dreamer on the Changeless Sat. It is true that it has the quality of being in accordance with the greatest principle of order namely that of causality. It is the Sat however which gives to the world-dream the character of orderliness because it is on and in association with that pure Chit or Sat that the world-dream plays. It is true that behind all this unreal appearance there is the Real the Brahman. But the phenomenal world has no real substratum existing as its instrumental and material cause. The Brahman is no true cause and Maya is unreal (Avastu). The world has only the appearance of reality from the reflection which is cast by the real upon the unreal. Nor is Ishvara, the creative and ruling Lord, in a transcendental sense real. For, as it is the Brahman in association with the world-dream which Sangkara calls Ishvara, the latter, is nothing but the Brahman viewed through this World-dream. It follows that the universe is the illusory product of the association of the real and the unreal and when this dream ends in liberation (Mukti) the notion of Ishvara as its creator no longer exists. For, His body is Maya and this is Avastu. So long however as there is a world, that is so long as one is subject however slightly to the World-dream or is to any extent or in any degree embodied, so long do we recognise the existence of Ishvara. The Lord truly exists for every Jiva so long as he is such. But on attainment of bodiless liberation (Videha Mukti) the Jiva becomes himself Sachchidananda and as such Ishvara does not exist for him since Ishvara is but the Sat viewed through the World-dream of

which the Sat is free. "The Brahman is true, the world is false. The Jiva is Brahman (Paramatman) and nothing else."

The opponents of this system or Mayavada have charged it with being a covert form of Buddhistic nihilism (Mayavadam asachchhastrang prachchhan-nang boudham). It has however perhaps been more correctly said that Shri Shankara adjusted his philosophy to meet the Mayavada of the Buddhists and so promulgated a new theory of Maya without abandoning the faith or practice of his Shaiva Dharma.

All systems obviously concede at least the empirical reality of the world. The question is whether it has a greater reality than that and if so in what way? Sangkhya affirms its reality, Shankara denies it in order to secure the complete unity of the Brahman. Each system has merits of its own. Sankhya by its dualism is able to preserve in all its integrity the specific character of Chit as Niranjana. This result on the other hand is effected at the cost of the unity for which our mind has a kind of metaphysical hunger. Shankara by his Mayavada secures this unity, but this achievement is at the cost of a denial of the reality of the world whether considered as the product (Vikriti) of Mulaprakriti or as Mulaprakriti itself.

There is however another alternative and that is the great Tantric doctrine of Duality in Unity. There is, this Shastra says, a middle course in which the reality of the world is in one sense affirmed without compromising the truth of the unity of the Brahman for which Shankara by such lofty speculation contends. I here shortly state what is developed more fully later. The Tantrik Advaitavada, in distinction from that of Shankara, recognises the reality of Mulaprakriti, though it holds that Vikriti is, in a sense I state later, unreal. Here in a qualified way it follows the Sangkhya. On the other hand it differs from the Sangkhya, in holding that Mulaprakriti or Mayashakti is not a principle separate from the Brahman but exists in and as a principle of the one Brahman substance. The world therefore as mere appearance is not real in the Indian sense of that term but the ground principle of such appearance or Mayashakti is real. There is thus a reality behind all appearance, a real natural substance behind its apparent transformations. As is as Maya which is

the body of Ishvara is both eternal and real so is Ishvara. I pass now to the Advaitavada of the Tantra.

The Indian Tantra is not a formal system of philosophy (Darshana). It is in the broadest sense a generic term for the writings and various traditions which express the whole culture of a certain epoch in Indian History. The contents are therefore of an encyclopaedic character--religion, ritual, domestic rites, law, medicine, magic, and so forth. It has thus great historical value which appears to be the most fashionable form of recommendation for the Indian Scriptures now-a-days. The mere historian, I believe, derives encouragement from the fact that out of bad material may yet be made good history. I am not here concerned with this aspect of the matter. For my present purpose the Tantra is part of the Upasana kanda of the three departments of Shruti and is a system of physical, psychical and moral training, (Sadhana) worship, and Yoga. It is thus essentially practical. This is what it claims to be. To its critics it has appeared to be a system of immoral indiscipline./ I am not here concerned with this charge but with the doctrine of creation to be found in this Shastra. Underlying however all this practice, whatsoever be the worth or otherwise which is attributed to it, there is a philosophy which must be abstracted as I have here done for the first time with some difficulty from the disquisitions on religion and the ritual and Yoga directions to be found in the various Tantras. The fundamental principles are as follows.

The equality (Samya) of the Gunas is Mulaprakriti which has activity (Karttrivva) but no consciousness (Chaitanya). Brahman is Sachchidananda who has Chaitanya and no Karttrivva. It is true therefore that considered in themselves and without reference to the other they are separate, distinguishable and differently characterised Principles. But this is so only if we endeavour so to think of them. As a matter of fact however the two admittedly ever and everywhere co-exist and cannot, except for the purpose of formal demonstration, be thought of without the other. The connection between the two is one of unseparateness (Avinabhava Sambandha). Brahman does not exist without Prakriti or Prakriti without the Brahman. Some call the Supreme Chaitanya with

Prakriti, others Prakriti with Chaitanya. Some worship it as Shiva; others as Shakti. Both are one and the same. Shiva is the One viewed from Its Chit aspect Shakti is One viewed from Its Maya aspect. They are the "male" and "female" aspects of the same unity which is neither male nor female. Akula is Shiva, Kula is Shakti. The same Supreme is worshipped by Sadhana of Brahman as by Sādhana of Adyashakti. The two cannot be separated; for Brahman without Prakriti is actionless and Prakriti without Brahman is unconscious. According to Sangkhya, Prakriti is eternal and so is the Maya of Shankara. There is Nishkala Shiva or the transcendent attributeless (Nirguna) Brahman; and Sakala Shiva or the embodied immanent Brahman with attributes (Saguna). Kala corresponds with the Sangkhyan Mulaprakriti or Samyavastha of the three Gunas and the Vedantic Maya. But Kala which is Mulaprakriti and Maya eternally exists. Therefore when we speak of Nishkala Shiva it is not meant that there is then or at any time no Kala, for Kala ever exists, but that Brahman is meant which is thought of as being without the working Prakriti (Prakriteranya). Maya Shakti is then latent in It. As the Devi in the Kulachudamani says "Abang Prakritirupa Chet Chidananda Parayana," Sakala Shiva is on the other hand Shiva considered as associated with Prakriti in operation and manifesting the world. In one case Kala is working or manifest; in the other it is not but exists in a potential state. In the same way the two Shivas are one and the same. There is one Shiva who is Nirguna and Saguna. The Tantrik Yoga Treatise Shatchakranirupana describes the Jivatma as the Paryaya of, that is another name for the Paramatma; adding that the root of wisdom (Mulavidya) is a knowledge of their identity. When the Brahman manifests it is called Shakti which is the magnificent concept round which Tantra is built. The term comes from the root "Shak" which means "to be able." It is the power whereby the Brahman manifests Itself and the Brahman Itself, for Shakti and possessor of Shakti (Shaktiman) are one and the same. As Shakti is Brahman it is also Nirguna and Saguna. The former is Chit-Shakti, that is Chit in association with the operating Prakriti as the efficient cause of the creation; and Maya Shakti which means Maya as a Shakti that is

in creative operation as the instrumental (Nimitta) and material (Upadana) cause of the universe. This is the Shakti which produces Avidya just as Mithamaya or Ishvari is the Great Liberatrix. These twin aspects of Shakti appear throughout creation. Thus in the body the Chit or Brahman aspect is conscious Atma or Spirit and the Maya aspect is the Antahkarana and its derivatives or the unconscious (Jala) mind and body. When however we speak here of Shakti without any qualifications what is meant is Chit-Shakti in association with Maya-Shakti, that is Ishvara or Devi or Mahamaya the Mother of all worlds. If we keep this in view we shall not fall into the error of supposing that the Shaktas (whose religion is one of the oldest in the world; how old indeed is as yet little known) worship material force gross matter. Ishvara or Ishvari is not Achit which as pure Sattvaguna is only His or Her Body. Mayashakti in the sense of Mulaprakriti is Achit.

(To be continued).

AN INITIATION CEREMONY AT THE BELUR MATH.

THE 8th day of the month of January of this year was a very holy occasion at the Belur Math, for it was the birthday anniversary of that great Saint the Swami Vivekananda. It was also one of the holiest days of the year for some of the young men at the Math, for on that day they joined the most holy order of Brahmacharins—the ancient order to which all the sages of India belonged.

The day was celebrated by worshipping the Lord as He manifested Himself on earth in different incarnations through all ages. The ceremonies and devotional practices lasted for 24 hours. And immediately after the worship the initiation ceremony took place.

When the last ritual was performed the young aspirants made their ablutions in the holy waters of the Ganges. This was at early dawn, at the time called Brahma Muhurta. After the bath, the young men, dressed in new clothes, given to them for the occasion and with new mats on which to perform their meditations entered into the temple accompanied by the Sannyasins and Brahmacharins of

the Math. Their hearts were joyful and their faces were calm and thoughtful for they were entering upon a new mode of life,—a life consecrated to the highest purpose. To enter into the order was a holy and solemn occasion, for it is very difficult to carry out successfully the promises connected with it.

The Homa Kunda, the vessel in which the offering is given, was placed before the picture of Sri Ramakrishna. This picture is worshipped every day at the Math. The Samyasin took their seats by the side of the Kunda, facing towards the north and the young men took their seats at the other side of the Kunda facing towards the East.

The Swami Brahmananda, President of the Mission, took the leading part in the ceremony. The Swami Premananda was his assistant and the Swami Suddhananda was the Tantradharaka or the prompter of the Mantras that were to be recited by the neophytes.

The ceremony began, after taking the permission of the Swami Brahmananda. First the fire of Homa was lit. This fire symbolises the effulgence of the Lord to whom the offering is made. It is addressed as the all-powerful one, the bliss-embodied one, in whose presence the promises are made.

The moment was very solemn. The Swami Brahmananda seated in meditation dived deep into the ocean of spiritual blessedness. And from time to time, being inspired by holiness of the occasion uttered holy words and beautiful incantations from the Vedas. The Swami Premananda full of joy was conducting the offering to the fire. And the Swami Suddhananda with clear and sonorous voice prompted the Mantras which were repeated in chorus by Brahmacharins. Then, the vows were taken while the Ahutis (different ingredients as butter, flowers etc.) were given into the fire.

The air resounded with the clear voices of those who performed the sacrifice, when with every vow they chanted in the form of beautiful Mantras the prayer for success and advancement and the highest good. "To Thee who art the Light of the Universe and the Destroyer of all darkness, all-powerful and blissful One, we make offering with our promises. May we be successful, may the highest good come to us."

The surroundings were charming. The sun was just rising and touching with his first rays the

bosom of mother Ganges. The cows were loitering near by and a monk merged in meditation was seated under a Kadamba tree. It reminded one of the holy scenes pictured in Vedic literature of Ashramas and holy Rishis and Brahmanacharins,—of a life close to nature and devoted to the search after divine Truth—as it has been beautifully described in Bhattikabya,

अथालुलोके हुतधुमकेतु शिखाङ्गनस्निग्धसपुष्पशालं

तपोवनं प्रीध्ययनाभिभूतसपुष्पशालरूपतमिशिङ्गम् ।

सुश्राव जलुर्हरियाण धुमेन्द्रा विशखसेषक्षिगणैः समन्ताद्

नैनम्यमानाः फलदिप्सयेव चकाशिरे तच्च लताविलोला ॥

"Now loomed in view the hermitage with the branches of trees turned glossy and rich by the smoke of the flames of sacrificial fire and the melodious chirping of the birds drowned in the chanting of the Vedas. There lions did never devour the poor deer, birds hopped about freely and pendant branches of the trees appeared bending and bending low as if to offer their fruits."

In those charming surroundings during that blissful hour the Brahmacharins took the following vows. They promised daily to rise before sunrise; to meditate after the morning ablutions; to consider themselves pure and holy and to avoid all bad thoughts and the repetition of sins committed; to perform the daily duties prescribed by the Math; to be mild, charitable and truthful and to use graceful language; to endeavor to make both friend and enemy happy by their behavior; to work without the desire of enjoying the fruit of their actions; to try their best to serve the poor and the sick; to avoid too much eating and to be temperate in every thing; not to take notice of the faults of others, but on the other hand to look to the good aspect of every one; to avoid self-praise and always to be respectful to others; to avoid back-biting; to avoid too much mental and physical labour; to love God more than wealth and women, parents and country; to obey the scriptures; to avoid useless speculations and to try to be practical and efficient in whatever they do; to live a life of celibacy and to regard every woman as their mother.

After the vows had been taken the new initiates bowed down before the Swamis to receive their blessings. The ceremony concluded, the Brahmacharins who had fasted for 24 hours, partook of a hearty meal which was served by the monks.

A WESTERN DISCIPLE.

THE PANAMA CANAL: ITS OPENING CELEBRATION.

THE Panama Pacific International Exposition is a big name for one of the biggest fairs to which the whole world was ever invited. Village fairs are very common in India, but from one such to the World's Fair we are going to speak about is a long, long jump,—as long perhaps as from the crawling insect to man in biology.

Swami Vivekananda made the name of the Chicago Parliament of Religions almost a household word in India. This parliament was held also in connection with a big World's Fair. The World's Columbian Exposition was its official name, and the event it celebrated was the discovery of America by Columbus in 1492. The year 1892 was the quadri-centenary of the event, but the Exposition was actually held from May to October, 1893. The event it celebrated was evidently of world-wide interest, only we in India might rewrite its name just a little differently and call it the re-discovery of America by Columbus in 1492.

This great fair of Chicago, Illinois, brought together within the compass of a few hundred acres not only the product and evidences of material progress made by men till the year 1893, but also the representative men of science and religion from almost all the countries of the world. The Parliament of Religions was thus a necessary feature of the Chicago Fair. But it seems very doubtful today whether the world is, for a long time to come, going to have another such opportunity to discuss and exchange, through a solemn conclave of its representative men, the highest ideas religion evolves for it. For no country would care to invite others to an exhibition of products in which the shine may be taken out of it by the latter, while another country which may lead in the loftiness of its religious ideas and ideals may just have no standing in the world of material progress to set up something like a World's Fair.

So we come to understand what Swami Vivekananda meant when mention being made to him of the projected Parliament of Religions at Chicago long before his departure for America was actually decided upon by friends in Madras, he prophesied pointing to his own body, "Well, all

that is just taking shape for the sake of this self." The Chicago Parliament will long remain a unique record in the history of mankind, for Providence fulfilled through it the unique purpose of placing Swami Vivekananda before the Western world as the prophet of the highest religion. But to its organisers it was to be an experiment made to serve quite another purpose, and it would be long before another country in the West would go to make another such embarrassing experiment.

So much for a prelude to what we were going to say about the coming World's Fair. It is no doubt a gigantic affair. The Exposition grounds cover 625 acres, almost identically the same in area as the site of the Chicago World's Fair. On one side, this area of land fronts the San Francisco Bay, providing site for naval pageants and other features of the fair. The bold, panoramic view of the Exhibit Palaces from the Bay is profoundly enjoyable, the boundary walls of the exposition with massive gates at intervals running along the water's edge for two miles and a half. On the other side the Exposition overlooks one of the best residential sections of San Francisco, the average depth from the Bay to this boundary being about half a mile. The land entrances to the Exposition on this and other two sides from the objectives for all descriptions of transportation serviceable to discharge any number of passengers throughout the day. Within the Exposition grounds, automobile chairs, bicycles, push chairs, and jinrickshaws are available for the use of the visitors.

The whole stage for Exposition falls into three divisions. The central division is devoted to the exhibit palaces, the one to the east of this centre is devoted to amusement features, public restaurants and recreation, and the western division is occupied by National State, and foreign buildings. The exhibit palaces are eleven in number, each representing and demonstrating one group of exhibits, which again are installed in logical and systematic order within the palace. The eleven groups of exhibits come respectively under: Fine Arts; Education; Social Economy; Liberal Arts; Manufactures and Varied Industries; Machinery;

Transportation; Agriculture; Live stock; Horticulture, and Mines and Metallurgy.

The amusement section of the Exposition has been named, "The Zone." Enterprising, wealthy business men of San Francisco have formed themselves into companies and have spent large sums, running into millions of dollars, for the enormous buildings and features established therein. The great shows will allow innumerable visitors, no doubt.

San Francisco has twenty-five hundred hotels, apartment and rooming houses, with eight hundred restaurants and cafes, and even within the gates of Exposition an immense hotel of 2000 rooms has been built for the accommodation of visitors. Of other eating places with the Exposition, there is a chain of lunch counters, cafes and cafeterias in the grounds where moderate prices prevail.

The Presidio (the place where soldiers are stationed) forms the western boundary of the Exposition grounds. In fact the western flank of the Exposition buildings lies entirely within the Presidio area, and even beyond it, lie the Live stock exhibit buildings and the Athletics, Race and Drill grounds. The American States and foreign nations have built their pavilions within this western division. The U. S. Government has also its palace for national exhibits.

The Exposition opens February 20th and closes December 4th, 1915. Besides the exhibit palaces, other big structures deserving mention are: The Exposition Auditorium, a four-story construction of steel and stone, the erection of which cost about one million dollars to the Exposition management and the site of which cost nearly a million dollars to the city and county of San Francisco; Festival Hall, which will be the scene of many of the great festivals and choral competitions entered into by the various singing organisations of the world; Main Tower or Tower of Jewels, rising to a height of 433 ft., and forming the dominating features of the Exposition, mainly as it affords, we suppose, a brilliant night illumination; The Court of the Universe, the central or court of honour of the Exposition; The Court of Abundance, dedicated to music, dancing, acting and pageantry; The Court of the Four Seasons, surrounded by a beautiful colonade, in the four corners of which will be statuary to represent the four seasons, and over

250 groups and hundreds of individual pieces of statuary.

This is just a brief outline of the form which the celebration is going to assume. Now what is that great event in celebration of which the whole world is invited to the festivities, amenities and lessons of this big World's Fair? We have not yet touched upon this important point.

About four hundred years ago, when Spain was dashing out far and wide into the globe a-grabbing for land and gold, Vasco Nunez de Balboa* with a band of adventurers crossed from the Atlantic side of the Isthmus of Panama, or Darien as it was then called, to the other side and discovered the Pacific Ocean. Since then who knows how often the idea must have occurred to adventurous minds of cutting a waterway across the narrow isthmus of about fifty miles? But it was actually in 1876 that some people in France organised themselves to make surveys and collect data for forming the plan of a canal to connect the great oceans. The land to be traversed by the canal lies in Colombia, South America. So the Colombian Government was negotiated with, and concessions were secured in 1878 for prosecuting the work. In 1872, to consider the same question, an international congress was held under the famous Ferdinand de Lesseps; for Spaniards, Portuguese, Germans, Hollanders, Englishmen, Frenchmen and Americans had all felt keenly interested in thinking of a possible ship route to bring the Pacific and the Atlantic within hail of each other. In 1880, the Panama Canal Company floated its shares successfully and for two years carried on some amount of preliminary work. In 1889 the

* Balboa, Vasco Nunez De, was born in Jerez de los Caballeros, in Spanish Extremadura, about 1475. He was a Castilian. He "was one of the first who visited the West Indies, where he gained immense riches. He settled in the coast of Darien, and built a town. In 1513, he crossed the isthmus, and returned next year with a prodigious quantity of wealth. He sent an account of his discovery to Spain, and the King appointed Pedrarias d'Avila, governor of Darien, who on his arrival was astonished to see Balboa in a cotton jacket, with sandals made of hemp on his feet, and dwelling in a thatched hut. The governor, notwithstanding that he had given Balboa his daughter in marriage, was jealous of his abilities, and caused him to be beheaded in 1517." Beeton's Dictionary of Universal Biography, P. 118.

company went into bankruptcy, and operations were suspended. In 1894, a new Panama canal company was formed and the work resumed with doubtful prospect of success, "dragged its slow length along" till the year 1904, when the United States got the ownership and control of the route,—the value of the rights, franchises, concessions, lands, unfinished work, plans and other property, including the railroad of the new Panama Canal Company, being appraised at forty millions of dollars. A treaty with the Republic of Panama, a constituent state of the Columbian Government, granted to the United States control of a ten-mile strip of land constituting the Canal Zone.

(To be continued).

SRI RAMAKRISHNA: THE GREAT MASTER.*

INTRODUCTION (II.)

Yugadharma and the Great Masters.

BEFORE proceeding to deal with the life of the Master it is necessary to tell the reader a few more words about *Yugadharma*, about its relation to the *Sanatana Dharma* and to those whom India has regarded as the great Masters or teachers in the field of religion. We have stated already that the forms of religion which a people is found to profess at different periods of its existence to meet the demands of higher stages of progress attained by it through the process of evolution have been designated in India from very early times as *Yugadharms*. It is clear therefore that such forms of religion can never remain the same, but must always be changing. They must change as the physical and mental capacities of the units composing a people, become gradually unfolded and leading them to attain higher stages of development bring forth different conditions in

social, moral and spiritual fields. For they become empowered then, as it were, to have glimpses of reality in relation to the present and the beyond from different and higher angles of vision and struggle to express and adjust everything in life in accordance with those, and thus new forms of religion are being evolved out of the old ones which they used to profess before.

Human consciousness exists always in a graded plane, said a great philosopher of the West, so that the visions of reality that we get from one portion of it, can never coincide with those that we receive from its other parts. The same may be told with equal accuracy of the consciousness of a people. For is it not made entirely of the sum-total of consciousness of the individuals comprising that people? Therefore whatsoever is found to be true of the former will equally be found to be true of the latter. Such being the case, the religious consciousness of a people is bound to move in the same way and to rise likewise through the process of evolution to higher and higher visions of the truth beyond; and its visions of one plane will never be exactly what they are in the other planes and the forms through which that consciousness will naturally come to express those higher visions of the truth during its upward journey, will be the *Yugadharms* and through many such will it progress to realise at least the absolute truth of the *Sanatana* or eternal religion. Therefore from the standpoint of the people or a collection of individuals, the *Yugadharms* can well be looked upon as stages through which the religious consciousness of a people rises to the attainment of the absolute truth resting in each of them for a while for gathering strength for another forward move and fresh climb towards the goal. And from the standpoint of the individual they can be described as the concrete aspects of religion which the human mind gets before reaching to the abstract and absolute aspect of the same. For here in the field of spirituality also the procedure of men's mind has always been along the same line as in other branches of human knowledge, namely, from the concrete to the abstract and from that ultimately to the beyond. The *Yugadharms* however must fulfil some more conditions according to Indian Scriptures as we shall see presently.

* When publishing the first instalment we had ourselves to choose a title for the whole series, but now the revered author has kindly changed that into the present form.—Ed.

The past history of the world gives ample evidence to the fact that the *Samskaras* or ideas that guided a people's thoughts and actions in old times had been changing all along until they have come up to what they are at present, and that even now they are going through the same process, that the laws that governed a people of yore had to be changed many a time on account of the changes that came from time to time with regard to that people's ideas in the social, the moral and the religious fields; and that what were regarded by that people as virtue in former times have come to be looked upon later in many instances as vices. The horse and bull-sacrifices of the Vedic times, the custom in old times in India of living with one's husband's brother until the birth of a child in case there had been no issue of the marriage, the custom in Europe in the past, of the newly wedded bride of a serf sharing the same bed with the liege lord of her husband for a day, before she could live with him, which used to go by the name of the law of *Marquett*, and many other old customs of Asia and Europe may be cited as examples of the same. They go to show that different *Samskaras* or ideas have controlled and guided men's conduct in different ages, and the growth of the individual as well as of the people have always been seen to have followed the same path, howsoever slowly, they might have moved towards progress and enlightenment. And what is true of one people on the face of the earth is true of every other. For nature works uniformly through them all in spite of the differences that come to our notice when we go to compare them, one with the other. And the variety between them with respect to growth and development can clearly be accounted for by considering the fact that all of them have not yet reached the same plane through the process of evolution.

But in spite of such slow growth of the individual and the people as history gives evidence of, none can deny the fact that all the ethical codes that hold us spell-bound today, and all the great religions which the world has seen up to the present, had been given birth to by the peoples and societies of old. And that in spite of all imperfections in them, they produced teachers of spirituality who realised the highest truth in the field of religion, not only for themselves but discovered ways un-

traversed by men before, and led others to attain to the direct realisation of that truth—men, whose lives had been as beacon lights to guide the weary steps of their fellow beings in the dark and whose loving words have, and still have power to capture the hearts of the masses, though they had been first uttered ages and ages ago.

India had the good fortune of producing many such teachers from time immemorial, aye, even from the Vedic ages. Owing to that fact and guided by the influence of those great lives, she decided of old to build the life of her people on a spiritual basis. She was content at first to call them by the general designation of 'Rishi' or Seers of things transcending the senses. But as time rolled on and the appearance of such teachers became more frequent, she began to ponder over their lives and compare their super-sensuous experiences, and came to her own conclusions regarding them. It was then that she discovered the purpose which these teachers serve in the plan of the universe, their relation to their fellow-beings, the time when the world can surely expect their advent and many other facts relating to them. It was then that she could classify them into the various orders of the *Vira-muktas* or those who had been in bondage before but have become free in this life by realising the highest truth for themselves,—the *Nitya-muktas* or those who had never been in bondage but have accepted the same willingly, for a short time to show others the way to realise the truth by following the paths prescribed in the Scriptures,—and the *Avataras* or great masters who on account of the great spiritual power that they manifest in life by discovering new ways to the realisation of the highest super-conscious truth and persuading masses of their fellow-beings to walk in them, are looked upon as direct incarnations of Isvara, the Ruler and Controller of the universe, in whom we live and move and have our being. It is interesting to note the development of the idea of the *Avatara* or God-incarnation through the whole range of the Hindu Scriptures. In the Vedas and the Upanishads we come across the idea of monotheism or of one God creating and ruling over the universe, the idea that He in His infinite Grace and mercy makes the pure among men to see things transcending the senses and the intellect of ordinary mortals and the idea more-

over that the spiritual preceptor should be revered and worshipped as a special manifestation of the Deity in as much as the spiritual power in Him in its essence, could have come directly from the Deity alone.

But nowhere do we find in them the idea that the Creator immanent in the universe incarnates Himself in special human forms for the purpose of bringing enlightenment to the human kind. It stands to reason however that the fact of attaining the state of super-consciousness in which alone is possible all religious realisation, was established in India, even at that early period. And that that was really so can be gathered from the fact that the great philosopher of India, Kapila, who probably appeared at the end of the Vedic times really disbelieved and refuted the personal idea of the Deity, but could not do the same with regard to the existence of that higher state of consciousness. Thus it will be found that Kapila denied the existence of a personal God ruling over the universe at all times and attempted to establish the idea that some there are among men who when about to reach perfect liberation, feel a strong desire in them to do good to their fellow-beings; that, that hinders them from attaining to their real self-hood—the state of the unconditioned *Parashat*; and that a thing identified with *Prakriti* or the creative principle, they come to feel themselves as all-powerful, and as rulers of the universe for some time. Hence men about to be liberated feeling themselves all powerful through the help of *Prakriti* to whom belongs all powers, rule and control the universe, according to the Sage Kapila. And that the nearest to liberation amongst them becomes thus the God of the universe for a *Kalpa* or cycle of time. He then gets perfectly liberated and the turn comes for another to take his place. Thus the idea of a personal controller of the universe has been admitted by Kapila, though he dispensed with the idea of a personal creator of it.

It is easy to see from what has been stated above that the Sage Kapila, in spite of his denying the idea of the existence of a personal Deity helped none the less to develop the idea of *Avatara* or God-incarnation. For while it was easy for an atheist to keep to the fine line of demarcation that he drew between the idea of the personal Deity and

the idea of Super-men ruling over the universe one after another, it was not so, for those who entertained in the least, the idea of the personal God. The chances were that such people would unite their ideas of the Deity with the idea of the Super-man-ruler of Kapila and that the idea of God-incarnation would follow next as the necessary conclusion.

After Kapila came the highest flight in the region of Indian philosophy in the Vedanta. With it was introduced a perfect reconciliation between the personal and the impersonal ideas of the Deity. For it taught people to look to the various personal aspects of God which they had been entertaining as limited views of His real nature which is impersonal, and that the highest personal view of Him that man can have is in conceiving Him as the sum-total of all individual souls and all nature sentient and insentient as expressed in the first Sutra of the Vedanta philosophy, *ब्रह्माक्षय्यवतः* :—the One in and from whom are the birth, the stay and the dissolution of the universe.

The idea of the Super-man ruler of Kapila also was taken up by the Vedanta with a certain reservation. For while advocating the idea that all powers come to the liberated, it reserved the powers of creating and dissolving the universe to the Supreme Ruler the personal and impersonal Deity Whom it preached. And about the liberated, who through strong compassion in them felt deeply for the liberation of his fellow-beings, it stated that they willingly keep themselves engaged in that task for a few incarnations even after liberation. Such beings are designated by it as *salilakar* or liberated men born of their own will with certain missions to carry out in their lives, for the good of the world.

Again going to solve the riddle of all ages, the Gordian Knot of philosophy in its attempt to explain the purpose of the Lord in creating the world, it came out with its famous answer that the universe is produced by the play of the Infinite with Himself—in the aphorisms : *लोकवस्तु लीलाकंदन्दम्*, and that the perfect and infinite Lord can have no other purpose in view in doing so. But from the human standpoint, it stated in unison with Kapila, the distinct purpose of creation to be the attainment of liberation or perfection by the human

individual through realisation of the highest super-conscious state.

Thus the Vedanta though it did not enter into the discussion of the details of it, supported the idea of God incarnation, leaving it to others to get it developed and settled in all its details later.

And it did not take long for those others to come to the task. For now came the age of the Smritis and the Puranas, and their authors took up the subject vigorously in their hands and developed the idea of *Avatara* or God-incarnation, as we find it to be in the present times. The age of the Puranas was an age of popularising the Vedantic doctrines of religion; and it was soon found out by the leaders of the age that nothing held captive the popular imagination better than the idea that the impersonal Lord, the One undivided and infinite ocean of Existence, Knowledge and Bliss Who manifests Himself as the universe, in His innate compassion for the human kind becomes not only the personal God, but is born again and again of His own will among them not through bondage of Karma but for the sole purpose of carrying liberation to their very doors. Thus the order of men who were known formerly as *Adhikartas* and believed to be born with the mission of discovering new paths to super-consciousness, came to be looked upon henceforth as the direct incarnations of the Deity. The old Vedic idea of worshipping the spiritual preceptor, then supplying its own quota to this new development of thought, brought the idea of God-incarnation to its present stage of completion. Even Buddhism which flourished later had to take up this key-note, in order to popularise the laws laid down by its founder. For in the *Lalitabistara* we find, the Lord Buddha described as descending of His own will from the highest heaven, the Tushitapur, amongst the weary travellers of this waste of the world to bring comfort and consolation by showing them the way out of the same. And He did so, they said, on account of His unbounded compassion for them. And Sankara, the great and gifted preacher of the Vedanta doctrines, who appeared in the wake of the downfall of Buddhism and to whom is attributed justly the origin of the form of Vedic religion

current in India even up to the present day, defended the idea of *Avatar* or God incarnation in his commentary on the Bhagavad-Gita. He said therein that the Lord though impersonal in nature appears to us sometimes as if born of human parents and possessed of a human body and mind, as He did in the case of Sri Krishna, to formulate and establish new ways leading to super-consciousness; and He does so when He finds it necessary to fulfil a universal demand of the age.

Such in short, may be regarded as the history of the origin and development of the idea of *Avatara* or God-incarnation in the Hindu Scriptures. It is necessary for the present, to make the reader familiar with its details, so as to enable him to judge and decide for himself the question as to who should be regarded as such in the field of spirituality. And nowhere indeed, do we find the problem so ably handled as by Sri Krishna in the *Bhagavad-Gita* and by Vyasa in his Purana entitled the *Srimat-Bhagavatam*.*

A short summary therefore of the same will serve our purpose sufficiently here. But before entering upon the same, we want to impress upon the mind of the reader the most significant features by which a *Yugadharma* should be distinguished; namely, first, that it should come to fulfil a persistent and universal spiritual demand of the age in which it is discovered and promulgated; and secondly that its power to make one realise the highest state of super-consciousness when followed with intense devotion and sincerity should be demonstrated before the people of that age by a master-mind who carries it out practically in his own life in such a way as to leave not the least shade of doubt regarding the same. There are the claims which a *Yugadharma* must always fulfil along with those which we have mentioned ere long in the present discourse, before it can establish itself in the fold of religion and be accepted by the people as a way to perfect enlightenment.

* Though the present form of this Purana is ascribed by many to the genius of the great scholar Bopadeva, the famous author of the grammar *Mugdha-bodha*, yet the current belief is that he was not the author of it but simply produced it out of his memory when not a single volume of this Purana of Vyasa could be found in the country.

It is necessary to remember the above. Otherwise, any ill-conceived and impracticable theory advanced by any man in the field of religion will be mistaken for a *Fugadharma*. Therefore *Fugadharmas* can be defined as ways discovered by master-minds in the field of religion from time to time to lead people with particular tendencies produced by different groups of *Samskaras* in them, to the highest stage of super-consciousness.

We proceed now to consider briefly the qualities which, according to the Hindu Scriptures, have always been found in the master-minds that gave birth to *Fugadharmas* in the past in the religious history of India. The first and foremost of these is that they are born free. The endless struggle and hardship which they undergo to discover the hitherto unknown path to super-consciousness are prompted to them always by their desire to enrich the lives of their fellow-beings and not from any selfish motive whatsoever. Indeed every action in their lives proceeds from such a motive.

Secondly, they are born endowed with perfect memory. This enables them to remember their former births and the deeds which they accomplished in them. It helps them besides to remember always the utterly transitory nature of human life and its enjoyments and makes them hasten to the goal as fast as possible. And by means of this power they are able moreover, to compare the present with the past and find out the direction along which the development of people's minds has proceeded hitherto and the remedies which would help them to grow to reach the goal quickly in future.

Thirdly, they are the discoverers of new paths in the field of religion.

Fourthly, they are able to transmit knowledge to their fellow-beings simply by touching them or even by their will-power.

Fifthly, they are able to perceive clearly the *Samskaras* or tendencies produced by past Karmas of their fellow-beings at the very first sight although they are never eager to make a show of that power to others, and that helps them to know instantly what would help each one of them to reach the highest stage of super-consciousness easily. Thus they are the born spiritual guides of the human kind.

And lastly, they are conscious of their mission all through their lives.

Such in brief are the elements which go to make the *Avataras* or God-incarnations and they alone are looked upon in India as the Great masters in the field of religion. And when "religion goes down and irreligion prevails" on the face of the earth, when blinded by the false glamour of the vanities of the world people come to look upon the creature-comforts of this "two days," existence as the be-all and the end-all of human life, and when losing belief in God, the soul and the future existence they are led away from their real nature, the blissful state of the unconditioned Reality, to grope in the dark in endless misery by false teachers and prophets, then and then alone is the time to look out for the advent of such great masters. The religious history of the world bears testimony to the fact that it has really been so in the past—that a Krishna, a Buddha and a Jesus, were born in such times as the fulfilment of the demands of those ages. And the Scriptures of India make the bold proclamation before the world that it will ever be so in future. For such is the law that regulated the world of spirit that governs the mundane affairs of this material universe. The *Srimat-Bhagvatam* has given the account of more than a score of such great masters who were born in India at different ages; and has ended by saying that many such will be born again in future as necessity arises.

And has the life of the master of whom we are going to give an account here fulfilled those conditions?

Has He discovered a new path to the highest super-consciousness and demonstrated that in His own life in the afore-said way? Was He conscious of His mission all through His life and did he fulfil the universal demand of the present time?—Reader, listen, and decide then for yourself.

Swami Saradananda.

ON THE CONNING TOWER

THE Government in Bengal appointed some time ago, it appears, a special committee to investigate into the working of the administrative machinery in that province, to collect evidence in pursuance thereof and to embody the results and their valuable suggestions in a final report. We do not know much about this committee, neither did we feel much interested in watching their labours. But now the final report has seen the light of day and has been boldly running the gauntlet of public newspapers. The reception it has met with is invariably warm,—sometimes friendly, sometimes otherwise, but what seems to have enabled it to make a name for itself is its daring pronouncement on Swami Vivekananda and his influence as a factor in the rise of Bengalee anarchism.

“Daring” we have said. We do not know enough about the composition of the committee to be able to make out how much personal knowledge about what the Swami said and did in his life was turned to account in manipulating, sifting or working up the evidence collected about his influence in the country. We could not get hold of any copy of the report to see for ourselves the exact type or amount of wisdom brought to bear upon the burning questions of the day. But still the famous verdict of the committee on “the famous Vivekananda” has become popularised, we find, through an extract from the report which many papers have made. This historical extract we make a present of to our readers :

“He (Barindra Kumar Ghose) and his co-adjutors proclaimed the doctrine of Indian independence, and were assisted by the influence of the famous Vivekananda, who before his death in 1905 had with his guru, Ram Krishna, originated a great revival of Hinduism. Numerous hostels and students’ messes afford evidence to confirm the assertions of reliable witnesses that Vivekananda’s books are extremely popular with the youth of Bengal. Their attraction lies in the fact that, as the Principal of a college has told us, ‘his preach-

ing gave rise to nationalism with a religious tendency.’ At the same time the Vivekananda Ramkrishna Mission has a purely philanthropic side, which often impels youthful enthusiasm to social service.”

This extract from the report leaves very little unsaid to make the underlying argument, or rather show of argument, intelligible. The mistake in giving the date of Swami Vivekananda’s death may mean much. It argues an extent of ignorance on the part of the members of the committee with regard to the life and teachings of the Swami such as justifies us in using the epithet ‘daring’ before their verdict against “the famous Vivekananda.” This ignorance again, it may be alleged, has proved useful in enabling them to make the Swami’s life contemporaneous for some years at least with the movement started by Barindra Ghose and his co-adjutors. Whenever ignorance is reinforced by bias, it becomes a potent factor for spinning out wonderful long yarns! By far the better and safer course for the committee would have been to confess that they know very little about Vivekananda’s life or teachings, but from the evidence collected it appears that the summing up of ‘the Principal of a college’ is sound. Had this been the case, it would have been much easier for the Government to see for itself whether the committee’s conclusions about Swami Vivekananda’s influence are well-founded or not. For then the only premises that remained to be considered would have been, first, the evidence about the popularity of the famous Vivekananda’s books, and second, the summing-up of the not less famous Principal of a college.

Nobody is going to contradict the fact that Swami Vivekananda’s books are popular with the youth of India, only we would rather regret that the desirable degree of their popularity has not yet been reached. Now the important question is : what is the cause of this popularity? The Bengal Administration Committee’s logic actuates them to

argue from the effect to the cause, a dangerous mode of arguing in such cases. Swami Vivekananda's books are not old curiosities of literature that the only way of finding out the cause of their popularity is by summoning to the witness-box people, favoured of God, who happen to possess them. Nor are those books out of print and unavailable that the committee are obliged to observe how their contents inspire people to act in order to know what they contain. We are sure our Government has under service men who have studied Swamiji's books and are able therefore to account for their popularity in a more logical and conclusive way. The B. A. Committee could well have left it for these competent men to supply the final decision about the 'famous Vivekananda's' books, instead of having their own ignorance about them dressed up and sponsored into a theory by the great oracle of the Principal of some unnamed college.

The whole argument of the B. A. Committee is pivoted on the precious declaration of this academic oracle. It is evidently taken for granted at the outset that all young men in Bengal are inoculated with the idea of nationalism. So the question as to whether Swami Vivekananda's books are popular even with people who are innocent of all nationalistic tendencies and sentiments need not disturb the easy flow of reasoning in which the committee have indulged. But then, even granting that nationalism is the universal cult among Bengalee young men, we do not find that all of them behave in the same way towards our Government and its established authority. So does the nationalism which Swami Vivekananda disseminated find the same kind of response from all young men or not? If you say yes, then you make that nationalism rather a harmless factor by giving it a too general or abstract character. If you say no,—different sections of young men were differently affected by Swami Vivekananda's nationalism—then you have to account for this difference by something other than nationalism itself. But the logic in the committee's report is conveniently simple enough. Students implicated in anarchical outrages come first; then comes the necessity of tracing the growth of their anarchism; then comes a number of books they like to read and

next their authors. Now the whole series is knitted together by "nationalism with a religious tendency." Did you enquire first as to whether at all, or in what way, or to what extent, the anarchists used to depend for inspiration on books? And then did you prove that Swami Vivekananda's books are popular *exclusively* with a section of young men whose hostels and messes were searched by the police?

Here, in the first place the committee committed a grave fallacy. Books might be found in the libraries of any particular section of students, simply because they are universally popular. Anarchists might even like to read books that do not preach anarchism or even nationalism in any sense, only perhaps for the reason that they seek inspiration from them just to strengthen their impulses for self-sacrifice. Such books may not recommend as noble or worthy the object for which they are going to sacrifice themselves, but all the same they may generally serve to stimulate the spirit of self-sacrifice. The history of India shows that even the most terrible dacoits and murderers used to seek religious inspiration. The Bible may be used to impart religious solemnity to vows taken by assassins. So the mere fact that many anarchists were found to possess Swami Vivekananda's books affords no ground for connecting the latter with the use of anarchism. But wait, the committee did not draw their conclusions merely from *this* fact; they obtained evidence not only about the popularity of Swamiji's books, but also about the cause of this popularity. We are left in doubt as to whom the credit of devising this cause belongs to,—whether to the Principal of a college, or to the members themselves, or to both. The passage in the report is: 'Their attraction lies in the fact that, as the Principal of a college told us, his preaching gave rise to nationalism with a religious tendency.' But as the committee do not explain how they draw this conclusion about the cause of attraction, except it be on the basis of the Principal's evidence, we are entitled to regard the latter as the corner-stone of the whole argument. Had this Principal of a college never appeared as a witness before the committee, the latter would perhaps have been left to argue purely from the effect to the cause, alleg-

ing that among other important causes Swami Vivekananda's books must have had something to do with the effect produced, namely anarchism. But fortunately enough they had cited this Principal of a college as a witness and who on earth could be a better Daniel to pronounce upon the teachings of Swami Vivekananda? So the verdict of nationalism with a religious tendency is delivered and forthwith the popularity of Vivekananda's books is fully accounted for.

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We do not know who this Principal of a college is; but we defy him to say that he has understood Swami Vivekananda's teachings. Let him come forward if he honestly holds his views and we gladly offer him the hospitality of our columns for fully explaining himself. We are here laying down our lives for the purpose of interpreting Swami Vivekananda's teachings to our countrymen and month after month we are discussing as fully as possible in a journal the type of nationalism which Swamiji preached and all its various aspects. And while thus an organ of that very society of workers which Swami Vivekananda founded is doing its utmost to popularise his teachings,—fancy the mockery of the whole situation,—a committee who do not care to study those teachings are screwing out of a self-styled oracle who do not understand the same, the wisdom about the attraction which these teachings have for the youthful generation of the country! It is impossible to find out from history a more scandalous example of irresponsible criticism. You sit in judgment on Swami Vivekananda whose views are not the least inaccessible because they are sought to be popularised by a public organisation of his followers through preaching and publications, and for evidence you refer to men who can only speak of their vague impressions about Vivekananda's teachings! If this is the method to be followed by officials in passing their judgments on public movements and institutions, then the Government is bound to be led astray from all real contact with the life and thoughts of the people over which Providence has called it to rule.

Nationalism with a religious tendency can only mean an insidious kind of *political* nationalism of

which the path tends to lie through religion. We have already seen young men in India tempted away to sacrifice the best interests of their family, their community and their country by this hybrid type of nationalism which seeks to foist the enthusiasm and spirit of our ancient culture and religious heritage on the political ideal of collective life borrowed from the West. This nationalism is in fact nothing but the political nationalism of the West reasoned and made palatable for the people of a country where religion creates history and collective life. To say that Swami Vivekananda's preaching gave rise to this kind of nationalism is to do him the greatest injustice. He preached nationalism no doubt, but his was a type of nationalism which the West has never conceived of or practised in their collective life. Want of space does not allow us to enter upon an exposition of the Swami's nationalism here. The subject is vast, and it forms a constant theme in the pages of the Prabuddha Bharata. We need not make any apology to our readers therefore for not discussing it here. We believe likewise that the Government under which we live takes due note of what we have been writing about Swami Vivekananda's nationalism. So our earnest prayer is that our Government as the protector of the religious faiths of the people over which it rules will not be slow to do what lies in its power to remove or suppress the most mischievous misrepresentation to which Swami Vivekananda and the religious movement which he founded have been subjected by the Bengal Administration Committee in their report now awaiting final sanction and acceptance at its hands. In this connection we beg to draw its attention to what the Amrita Bazar Patrika of the 17th February last said about the mischievous effect of such misrepresentation: "The very fact that a number of responsible and highly placed Government officials in solemn conclave assembled thus damn with faint praises the influence and writings of Vivekananda may scare away many people from joining in the highly commendable and useful philanthropic movements originated by him and continued to this day by the mission started by him."

THE FIFTY-THIRD BIRTHDAY ANNIVERSARY OF THE SWAMI

* VIVEKANANDA

AT THE RAMAKRISHNA MATH, BELUR.

THE 53rd birthday anniversary of Acharya Swami Vivekananda was celebrated this year at the Belur Math with great enthusiasm. The Tithipuja day was observed on the 8th Jan. and the public celebration came off on the 10th which was a Sunday. During the Tithipuja day a whole night puja with Homa was performed and special offerings of food were given to Swamiji in his worship room.

The special feature of this year's Tithipuja was that on this day 14 young men took Brahmacharya initiation in the presence of His Holiness Swami Brahmanandaji and Swami Premanandaji. It was just before dawn when the eastern sky was tinged with red and purple that the Brahmacharins took their vows before the sacrificial fire.

From early morning on Sunday people from different parts of Calcutta and Mofussil began to pour in and great enthusiasm prevailed. The standing oil-coloured portrait of Swamiji was placed in grove festively decorated with boughs, flowers and ferns in the yard of the Math and thousands of people bowed down there to express their heartfelt reverence to the great teacher. At the other extremity of the Math grounds heaps upon heaps of sweetmeats, rice, dal and curry were stored for the feast of poor Narayans and a good number of cooks was seen always busy preparing the happy repast.

At about 8 in the morning the Kali Kirton party from the neighbourhood of Bali assembled and sang several songs in praise of Mother Kali for about 3 hours.

Thousands of men, women and children paid their respects at the worship room of the Math and the room of Swamiji and his Samadhi Temple where a life-size marble statue of Swamiji in meditation posture and his sacred ashes are kept. In the midday thousands of poor people assembled in the great lawn of the Math. A party of young students of Calcutta inspired with the teach-

ings of Swamiji worked hard and served the poor Narayans with the food prepared for them. It was no doubt a pleasing sight to see the enthusiasm of the young men in serving the poor. It seemed to one that these hands of disinterested people were availing themselves of the opportunity to pay their sincere love and admiration to their most beloved Swamiji by doing the work most near to his heart i. e., serving God in the poor, distressed and hungry. And the devoted visitor stopped for a while to see the memorable sight which reminded him of the gospel, "I do not believe in a religion or God which cannot wipe the widow's tears or bring a piece of bread to a hungry mouth. He who sees Shiva in the poor, in the weak and in the diseased really worships Shiva."

About 4000 poor people were sumptuously fed and a large number of Bhaktas also took prasad. At the front of the store room, the crowd was so large that it was with great difficulty that the Prasadam was distributed among them.

At the approach of dusk when the sky was being enveloped with darkness the Bhaktas with a heart full of vigour, hope, and new life bent their steps homeward remembering the teachings of the great Sage; as if one had the vision of Swamiji standing before this wide world and exclaiming in his sweet and loud voice—"What the world wants is character. The world is in need of those whose life is one burning love, selfless—. That love will make every word tell like a thunderbolt. The world is burning in misery. Arise, Awake. Great souls, can you sleep this time?"

AT RAMAKRISHNA ASHRAMA, BENARES.

The fifty-third birthday anniversary of the Swami Vivekananda was celebrated at the Sri Ramakrishna Advaita Ashrama, Benares, on the 10th January. The principal items in the programme were the feeding of the poor and a lecture on the Life and Teachings of the Swamiji delivered by Mr. F. J. Alexander, an American devotee of Sri Ramakrishna-Vivekananda. The portraits of Sri Ramakrishna Deva and of the Swami Vivekananda were placed in full view of the audience. In the course of the lecture he said :—

The Swami would be regarded as the "Acharya" of the twentieth century. Vivekananda had been the

reply that India had given to the Western materialism of his time; and the historic significance of this was found in the fact that he had been the first promulgator of Vedanta in the West and the first great religious personality that had borne a message for the West since the time of Christ.

The lecturer then spoke of the Swamiji's intimate knowledge of Indian life and social customs which he had gained in his long wanderings after the passing away of Sri Ramakrishna Deva, and passed on to a narration of the career of the Swamiji in America and England describing the vast importance of the Swamiji's influence as a religious teacher and as an interpreter of Indian culture in the West. This spirituality should have practical applications in civic life, the worship of the One finding the highest manifestation in the service of the Many—the ignorant, the poor and the afflicted. The last point taken up by the lecturer was that religion was practical only when character was the result, and he said that it was man-making that was the chief element in the message of Swami Vivekananda.

Mr. Alexander's lecture was followed by a short address given by Babu Kali Prassanna Chatterjee in Hindi. Three other gentlemen spoke a few words of instruction in Bengali. The addresses were followed by Bhajan with music, vocal and instrumental and the proceedings closed with distribution of prasad.

AT SRI RAMAKRISHNA HOME, MADRAS.

The members of the Ramkrishna Mission in Madras celebrated the 53rd anniversary of the birth of Swami Vivekananda. There was an interesting programme of Bhajana in the morning; in the forenoon three thousands of all communities were fed and in the afternoon a Harikatha performance was given. At 5-30 p. m. a public meeting was held in a spacious pandal erected on Brodie's Road, Mylapore, and it was presided over by Mr. N. Subramania Iyer, Senior dewan Peishkar of Travancore. The leading citizens of Madras and a few Europeans including Mr. J. C. Rollo was present.

Mr. K. S. Ramaswami Sastriar then delivered a lecture on the life and teachings of the Swami from which we glean the following:—

It has been well said that in Swami Vivekananda we have the synthesis of the higher Hinduism. His

personality had a great and irresistible charm. His massive face literally lit up by his flashing eyes gave an impression of strength and power. But his musical voice and tender smile won for him an even wider circle of ardent lovers and admirers than his genius by itself would have done. His deep and passionate patriotism was equalled only by his over-mastering desire to give to the world the means of attaining that spiritual rapture that had come into his life under the influence of Sri Ramakrishna Paramahansa. He hated shams and went straight into the heart of things. He had a supreme fearlessness and was ready to speak out the truth and practise what he preached. His versatility was remarkable; he was an orator by Divine right, he was a master of many languages; he commanded a style remarkable for its combination of clearness and strength; he was a talented musician; he was a great writer in his vernacular. As a conversationist he was seldom rivalled in his generation. His grasp of science and philosophy was deep and comprehensive, and above all he was able to convey by his words—nay even by his looks—an indelible impression of his spiritual greatness. Such was the great personality of Swami Vivekananda.

His religious teachings are of a great and unique value because he tried and tried successfully to make a new synthesis wherein the conclusions of Science and Philosophy in the West harmonised with the spiritual experience of Indian thinkers. His religious message was a call to rise, into the radiance of the spirit.

The first great truth that Swami Vivekananda learned from his master and taught to all mankind is that religion is a matter of realisation. Another great truth that he taught is about the harmony of religions.

The Chairman made a long and interesting speech in the course of which he said:

"The national ideals of India," said Swami Vivekananda, "are Renunciation and Service. Intensify her in this channel, and the rest will take care of itself." The Mission of the Ramkrishna institution in this world has been, and is, to spread these ideals.

Renunciation, as a regulating force of righteous life, is not the renunciation of one's name, form, function or place in the society of which he is a

part. It is the recognition that he is only a part, and can, by his acts and omissions, not only affect the welfare of every other part, but must, in his turn, be affected by the actions and omissions of every other. It is the renunciation in the sense of separateness of interest, as between the unit and unit in this gigantic organism of the Universe. Applied to the family organism which is the root of the national tree, renunciation would be the dedication of human beings to each other in their respective functions. In the social organism, likewise, it would be service by a member of an occupational group, to other members of that group, and finally, in the world's organism of one nation to every other, through a system of exchange of labour such as that for which the respective peoples may possess special facilities. Thus then renunciation and service correspond to Jnana, or the knowledge of one's place in the Universe, or Karma, or the performance of the function belonging to it. * * *

To study the great changes the world is now passing through, to keep the finger with vigilance and without intermission on the public pulse which is now beating at a tremendous rate, to place before them the goal to be worked up to by society, either backwards or forwards, to warn against the tendencies that should be avoided, and to indicate the direction in which we should go, and to ascertain and explain how the correct course may be made smooth and easy, is the work that all great missions have to undertake. It would, I am sure, be the accepted function of the Sri Ramkrishna Mission in India to muster to its call all her forces, such as they are, and develop the organismal features of the society, by arranging for the propagation, through the Press and the platform, of the religious, social and universal ideals of life; of the rights, duties and concessions of the various members of the family, social and universal organisms, in fact, to be the Brahman organ, brought up to date for the Indian or, rather, the world's social organism.

To the members of the Ramkrishna Mission I would say: you have the right to command the services of every person who, by right of birth, calls himself a Brahman in the whole of Hindusthan. You have also the right to insist on its being recognised that every effort requires an output of

physical energy, which in turn presupposes an intake of food. Money, therefore, is the first equipment, and this you should be able to make by appeals to the public and by indenting on Math and temple finance. There is the Dharmaraksahna Sabha, which could be asked to associate itself with the Ramkrishna Mission in this work. * * *

Before concluding, I would solicit permission to commend for the consideration of the Mission one special branch of social service—I mean, the reclamation of criminal tribes. This work is now largely carried on by philanthropic Christian agencies, and there is no reason why, within the scope of the activities of this world-wide Hindu Mission, this should not find a place.

The proceedings closed with the Aratic ceremony and distribution of Prasada.

AT SRI RAMAKRISHNA ASHRAMA, BANGALORE.

The birthday anniversary of Swami Vivekananda was celebrated with great pomp and grandeur at the Sri Ramakrishna Ashrama, Basvanguadi, by his many disciples and admirers. Cars mounted with the picture of Swami Vivekananda tastefully decorated with flowers and attended with processional music wended their ways from several parts of the town to the spacious compound of the Mutt where Shamianas had been erected for the occasion. In the noon nearly 2500 poor were fed at the Anjanaya Temple. In the afternoon a Harikatha recital on Dhruba-charitra was made. At the conclusion of the recital, a public meeting was held under the spacious Shamianas under the presidency of K. Chandy Esqr., Deputy Commissioner, Bangalore, and the audience listened to an interesting lecture on the life of Swami Vivekananda by Mr. Gundappa Editor of the *Karnataka* in Canarese. The President then made an interesting speech from which we quote the following:—

I believe that it is now generally recognised that Swami Vivekananda is the greatest Indian of our time who focussed in himself all that is best and vigorous in modern Indian life. Nearly every movement of progress among Indians, and also an appreciable portion of modern thinking among Westerners may be traced, either directly, or indirectly to the Swami's inspiration; and I hope to indicate that this inspiration is not exhausted even for future social adjustments.

There are two essential elements for progress, viz., first a realisation of imperfection in the present surroundings, and second, an attitude of self-reliance that we have it within us to conquer these imperfections and to go forward. Can you point to any other Indian thinker of modern times, whose speeches and talks are so full of both these aspects? Has any other lashed so severely and almost mercilessly our patent defects, such as the treatment of women and outcasts, the faults of the system, the want of nerve and initiative in bringing about improvements, and a host of other faults, and nevertheless, if we are asked to mention an individual who more than any other has restored to the Indian that self-respect and self-confidence that is the second essential for progress, it is the Swami Vivekananda whom we will naturally think of. There have been others, who tickle our vanities, suppress our defects and earn cheap applause at public platform but the Swami exposed with a sure hand both our good and bad points, and by restoring self-confidence, and at the same time pointing to imperfections has made the path of progress easier for us. The effect of his appearance at the Parliament of Religions, where he showed the West the abiding reasons for the self-reliance of the East, is still with us, and working for our benefit. Just one sentence of his, I shall quote by way of illustration. Speaking to some audience he said, "Miserable sinners! it is a sin to call you so." When I first read this I thought that the Swami was making light of sin but further acquaintance with his way of thinking showed me that he was fully aware of human imperfections, and the need for repentance, but in this speech, with the deliberate object of restoring self-confidence, he was pointing forcibly to the other aspect of human nature viz., the divine. He was I think doing what the Christian scientist does, when he tells a patient suffering from fever that he is well and has only to realise it; and it is necessary to say also that the Swami understood that mild and imaginative natures stood less in need of realising imperfection than of the knowledge that they are as precious ultimately as the most powerful and aggressive natures.

Another aspect of the Swami's teaching that has appealed to me powerfully is his clear exposition of the Hindu idea of the immanence of God in nature. The idea is, no doubt, rampant in Hindu

literature, and I have come across it over and over again in my vernacular text-books but it impressed itself on my mind personally only through the writings of the Swami, and of Dr. Miller, of the Christian College, and I have no doubt that the same will be found to be the experience of several others.

Let me say in passing that if the Swami had learned German as well as he learned English and preached in Germany for some years, it is just possible that the course of German thought that culminated in this great War that is now devastating mankind might have been deflected. For the Swami could have told the Germans—and let me say even aggressive persons of all races—that a course of culture to develop the super-man at the expense of the mere man, is not merely opposed to the teachings of Christ and of all religious leaders, but is opposed to the very basic laws of nature. "Am I my brother's keeper?" asked Cain of God at the beginning of History. The fruit of the tree of imperfect knowledge that his parents had eaten put that notion into his head, and the same imperfect knowledge makes Nietzsche imagine that it is possible to obtain culture and breed a superior race by killing out mercy towards the weak; but God's answer to Cain is true for all time that the voice of our slain brother's blood crieth unto him from the ground and curseth the slayer. The right arm may as well imagine that it can develop strength and beauty at the expense of the left, as one race at the expense of another; it may do so for a time but the paralysis of the system that will necessarily set in after a time must ultimately destroy both; and let us hope that the lesson of the War will not be lost on us also. Exclusive culture, religious, social or even official, may be necessary, and may succeed for a time but pursued deliberately at the expense of those less fortunately situated, the ultimate end is destruction.

Let me pass on to another and a more intimate truth that the Swami has impressed on us. This is what the Founder of my Religion has taught, and what Saints in all ages have felt, viz., that it is possible and necessary for men to approach God directly and intimately without an intermediary of any kind. I do not condemn other systems; they have done immense good, but this conviction which is one that any one may obtain for the seek-

ing enhances human values infinitely and is the foundation for incalculable good. Cognate with this is the conviction that is only now permeating the West, but has always been known in the East that Reason is only one door-way to the knowledge of reality and that throughout creative evolution, intuition or direct perception of reality has been another method. The Swami, as a Yogi, was probably an adept in this, and several of his inspired talks are probably the result of direct touch with reality; but unlike other Indian Yogis, who having felt the ecstasy of knowing God or resting on the bosom of the Infinite prefer to remain there. The Swami felt and preached that even that was inferior and that Saints that reject personal happiness for the sake of working for the uplifting of others are those to be followed. It is this connection of the Swami that we in India are perhaps most in need of. It does not seem to be difficult for us to get into a condition of passivity; or varied degrees of blessedness; but to feel the whole momentum of the past within us and with it to go forward through uncharted tracts of thought, activity and consequent development. This is really what human nature appears to be intended for but what men and even Saints equally find to be difficult. The Swami never rested on his oars, although what he knew and did was infinitely great, and the lesson of never-ceasing thought and work with the conviction of ultimate victory, for are we not children of God? is the chief lesson that the Swami's life is intended to teach. * * *

I have touched only the fringe of a vast subject, and I am deeply conscious of my inability to do justice to it. I pray that you will excuse all imperfections; let us take the Swami's life and teachings as an inspiration, not by blindly following him which is what he does not want, but drawing from the same wells that he drew from, let us go forward from strength to strength uplifting ourselves and our race day by day and always.

After him, Mr. F. W. Quinton Anderson read a long, learned and thoughtful paper on "Swami Vivekananda and the Life Victorious" and in which he described how in the "mystic trail of spirit" a young man of the West has been impressed by the genius and personality of the Swami. Mr. Cowsick, of the Electrical Department, Siwasamudram then announced that H. H. the

Yuvaraja regretted his inability to attend the celebration and he had contributed Rs. 100 towards the maintenance of the Ashrama. He thanked the President on behalf of the Swamis for his presiding over the meeting and the lecturers for their lectures. The function ended with *Mangal-arathi* and distribution of Prasad.

AT BANGALORE CANTONMENT.

On Sunday the 17th January 1915, the 53rd birthday anniversary of Srimat Swami Vivekananda was celebrated under the auspices of the Vedanta Society, Bangalore Cantonment, in the Hall of Chathur-vetha Siddhanta Sabha School.

The feeding of the poor was the principal feature of the day and it began at 11 a. m., and nearly a thousand poor Bhaktas were sumptuously fed. Amongst these 30 orphans of the St. Patrick's Orphanage, the same number of invalids of the Friend-in-deed Society, and 25 orphans of the Tirukulathar School were also fed. Thus ended the feeding of the poor at 3 p. m.

The assembled Bhaktas were entertained with music from 4 to 5 p. m. Then there was a short discourse from 5 to 6-30 p. m., on the Life and work of the Swamiji by Swami Somanandaji in Canarese and in English by Messrs. S. R. Narasimayah, B. A., and Singalachar. B. A., of St. Joseph College.

Then at about 6-30 p. m., Nagara Sankhitanam began with a photographure presented by a Bhakta carried on a well-decorated Vimana, attended by Indian Brass Band music and Bhajana parties, passing through the main streets till 9-30 p. m. Then the Bhaktas were served with Prasad.

AT RANGOON.

The public celebration was made in the Bengal Club, Phayre Street, Rangoon, the hearty co-operation of whose members made the day's proceedings immensely interesting. The decoration was simple and tastefully done. Precisely at 8 a. m. commenced the Bhajana. The members of a Madras Bhajana Sabha and those of a Bengali party graced the occasion and filled the Hall with the sweet sound of divine music, which transported many a devotee present to 'That unutterable state where dies passion, and all our human sorrows cease.' This programme finished at 11 a. m., the feeding of the poor was attended to and was continued till about 1-30 p. m. The poor,

about 240. were sumptuously fed. This was followed by the lecture of Mr. T. R. Vriddhagiri Sarma, B. A. on the Mission of the Swami Vivekananda. It was short and touched on the chief aims and purpose of the Swamiji's Mission. The proceedings terminated after the distribution of the Prasad.

AT MURMAGOA.

A public celebration was held in the afternoon at 3-30 p. m. on Sunday the 10th January 1915 at the Advaita Coterie of Vasco-da-Gama, in commemoration of the 53rd anniversary birthday of Shrimat Swami Vivekananda. His Holiness Swami Subramanya Ananda Tirtha of Margoa presided. The programme opened with the chanting of God's hymn and a short speech by Mr. M. A. Lad explaining the object of the celebration. His Holiness Swami Subramanyananda Tirtha lectured at length in Mahrati on the Life and Mission of Shrimat Swami Vivekananda and particularly described the personal interviews His Holiness had for some days at Margoa with Swamiji. He chiefly dealt on these interviews. His Holiness having heard from Swamiji's own lips about the revelations of Vedanta and his mission for propagation of the same all over the world was in a very good position to reveal to the gathering matters that were not yet published. After the conclusion of His Holiness's lecture a paper on Swami Vivekananda's life and mission in English was read by Mr. N. B. Baljeker. Mr. Sulemankhan's paper on "Brotherhood" in English followed next. Swami Gnanananda Saraswati who had been at Vasco-da-Gama *enroute* and who had kindly attended the meeting rose and gave a lecture in Hindi language on the extent of work that is being carried on by the Ramkrishna Mission in America. He explained that in ancient times the Indians were constantly in communication with the outside world and how the Sanatana Dharma was preached all over the world. Subsequently His Holiness Swami Subramanyananda Tirtha summed up the proceedings of the meeting pointing out to the audience that although the ways of different religions vary in points of details their goal is after all same. The programme was concluded with prayers to God and the distribution of Prasad at 7-30 p. m.

AT TEPPAKULAM, TRICHINOPOLY.

The 53rd birthday anniversay of Sri Swami Vivekananda was celebrated by the S. R. V. V. Society, Trichinopoly, on the 7th February 1915. With the collections made, about 400 poor Narayanas were fed in the morning between 9 a. m. and 12 noon. In the afternoon, after the recital of Syamaladandakam and some songs from Thayumavavar, M. R. Ry., A. V. Gopalacharya, Avl., M.A., B.L., High Court Vakil, Trichinopoly, gave a lecture in Tamil on the Isavasya Upanishad. With Mangala Arati and distribution of Prasadam, the celebration came to a close.

AT RAIPUR, DEHRA DUN.

The anniversary celebration of Swami Vivekananda was performed by Swami Karunananda at Raipur. Nearly 600 people were fed and the Swami gave a lecture in Hindi on the life and teachings of Swami Vivekananda.

AT VANIYAMBADI.

The celebration was held at Sri Ramakrishna Mutt. There was Pooja and Bhajana processions in the morning followed by feeding of the poor. Then followed a discourse on the life of the Swami closing with *Mangalarathi* and distribution of Prasad.

AT KOTTYAM, S. MALABAR.

Under the auspices of the Bhakta-jnana Sangham a special meeting and Bhajana was arranged under the patronship of Mr. Areal Krishna Pillay—a land-lord of Taluk. Mr. S. Acchutta Warnyar and Swami Ramakrishna spoke on the life of the great Swami.

AT SIVAGANGA.

On the 18th January, under the auspices of the Ramakrishna-Vivekananda Sangham the birthday anniversary of Swami Vivekananda was celebrated. In the morning there was Bhajana followed by Aradhanam at 2 p. m. with chanting of paroags from the scriptures. A public meeting was held at 4 p. m. under the presidency of M. Gopal Rao M. A., B. L., and a lecture on the life of the Swami delivered by P. S. Ramaswamy Iyer and S. Narainswamy Aiyar. In the evening there was a Harikatha recital.

Besides the above, celebrations were held at other places. We have summarised only a few.

FEW EXTRACTS FROM SWAMI VIVEKANANDA'S SPEECHES AND WRITINGS.

In view of the misrepresentations in certain quarters as regards the teachings of Swami Vivekananda we publish below a few extracts from his writings which we believe are a sufficient refutation :

"I don't believe in any politics. God and truth are the only politics in the world, everything else is trash."—

"I belong as much to the world, as to India, no humbug as to that. What country has any special claim on me? Am I any nation's slave?"

"Each race has, similarly, a peculiar bent, each race has a peculiar *raison d'être*, each race has a peculiar mission to fulfil in the life of the world and each race has to make its own result; to fulfil its own mission. Political greatness or military power is never the mission of our race; it never was, and, mark my words, it never will be. But there has been the other mission given to us, which is to conserve, to preserve, to accumulate, as it were, into a dynamo, all the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world, whenever circumstances are propitious. Let the Persian or the Greek, the Roman, the Arab, or the English march battalions, conquer the world, and bank the different nations together, and the philosophy and spirituality of India is ever ready to flow along the new-made channels into the veins of the nations of the world. The Hindu's calm brain must pour out its own quota to give to the sum-total of human progress. India's gift to the world, is the light spiritual."

REVIEWS

The Astavakra-Samhita, Translated from the original Sanskrit with an introduction by Sri Ananda Acharya, and published by Francis Guffihs, London. Pp. 60. Size 8½ by 5½ inches.

The *Samhita* occurs in the form of a dialogue between Rishi Ashtavakra and King Janaka. The sentiments are those of the highest *Jñanam* where the soul established in his own transcendent Self as the Ever Pure and the Ever Free, looks on with philosophic calm and discrimination on the moving panorama of the world. The poetic garb in which the sentiments have been clothed retrieves them from the domain of mere metaphysical speculation and are enlivened with the glow and warmth of live-giving inspiration,

The work of translation has been well-executed, retaining in the translation much of ring of boldness, renunciation and strength of the original. The get-up of the book is excellent.

"*Words of the Master.*" Compiled by the Swami Brahmananda, is the name of a little *brochure* published from the Udbodhana Office, Bagbazar, Calcutta.

It is a collection of the sayings of Sri Ramakrishna and has a special and invaluable interest being compiled by one who was cherished so much by the Master for his high spiritual capacity and who was so near and dear to Him and lived constantly with Him. By this, the genuineness of these sayings and their correctness of form is also assured. It is nicely got-up and priced at As. Four.

The Sikh Review—

We have received a copy of *Sikh Review* edited by S. S. Caviessieur and published by Caviessieur & Co., Delhi. Price As 10 Nett. Post free.

The review is an excellent addition to the periodical literature in India, and the character and high quality of its articles mark it out as one of first order. Being an organ of the Sikh community it is invaluable for the bright glimpses it affords of the Sikhism and its scriptures—that grand development of Religion on the sacred soil of India.

THE THIRTEENTH ANNUAL REPORT OF THE RAMKRISHNA MISSION HOME OF SERVICE, BENARES.

A year has passed since we reviewed the last report of the institution and on our table lies the record of another year's work which bears evidence of much increased usefulness and considerable expansion of its activities. During the year under review from January 1913 to December 1913, indoor hospital relief was administered to 707 indoor patients suffering from various diseases. A large number of surgical operations was performed, though under disadvantages for want of a properly-fitted operation room, the patients expressing a special desire to be operated on in this hospital. Outdoor hospital relief was rendered to 10,136 patients. House to house relief of 248 cases, treated and nursed at their homes; relief of the aged and invalid, to the extent of 78 persons, who are extremely poor or otherwise invalidated by disease or old age from earning livelihood, and relieved by the Home by doles of rice or grant of small sums of money; relief of the starving, of 5 persons

found lying in the street from starvation; relief of 120 special cases of utter destitution; all these bring the year's work to a grand record of service and relief of suffering humanity.

Examining the work of relief of the Home for several years we find there has been a progressive increase till it has necessitated its outgrowing its present accommodation. Consequently the Home is launching on a scheme of expansion which is in contemplation on land newly bought by building additional wards, for contagious cases, quarters for workers and the resident physician; also a Refuge for invalids and helpless widows and orphans is contemplated. For all these, funds are called for, and as soon as the money will be forthcoming from the charitable public the buildings will be commenced. When we remember that the Institution represents the practicalisation of the grand ideal of Service of Humanity as Worship preached by the Swami Vivekananda, when we remember the spirit in which its selfless work is conceived and executed, the workers working for no pecuniary consideration, but doing a grand act of Selfless Worship of Humanity, we can but fondly hope that the charitably minded public will come forward with their quota for worship in this shrine and enable the band of unselfish workers to carry on this grand *Tajna* which is being carried on from day to day and whose record we find inscribed in the pages of its Reports from year to year.

All correspondence regarding the building of Wards or support of beds and all contributions and donations to the funds of the Home should be sent to the Assistant Secretary, Ramkrishna Home of Service, Benares City.

NEWS AND MISCELLANIES.

OUR next number will be, as our readers know, Sri Ramakrishna Number in commemoration of His birthday anniversary. Societies and Associations celebrating the birthday anniversary of Sri Ramakrishna are requested to send in their reports early for insertion in the P. B.

THE report for the year 1914 of the Ramakrishna Home, Madras. It is a home for Students, started with the object of helping poor students, reading in the colleges of Madras with board and lodging and also to bring the boarders under the influence of the Swamis of the Ramakrishna Mutt at Madras. The number of boarders on the roll was 23 and all did well in their examinations, some winning scholarships. The amount of popularity of the institution and its great need can be gauged from the fact that there

were 400 applications for 7 vacancies. Institution like this is a great desideratum all over India, and its Secretary Mr. Ramswami Iyengar B. A. is to be congratulated on his patriotic undertaking.

THE Ramakrishna Vivekananda Society, Trichinopoly shows in its fourth annual report, a good record of work. Started under the inspiration of Swami Ramakrishnananda and carried on by energetic young men it has been doing the propaganda work of the Swami's ideas in its humble way as best as it can.

THE Swami Paramananda has been conducting a series of Services and lectures at the Chapel of the Vedanta Centre, 1 Queensberry Street, America. The subjects of his lectures during the month of January were:

Raja-Yoga (Self-Control and Concentration). Karma-Yoga (Secret of Right Activity). Jnana-Yoga (Discrimination and Wisdom). Bhakti-Yoga (Realisation through Love). Yoga and Early Christian Mystics.

And also class lectures were held on:—

Bhagvad-Gita. Patanjali Yoga Aphorisms. Special Course on Practical Spiritual Living.

THE Swami Abhedananda has been delivering a comprehensive course of lectures at I. O. O. F. Hall, Broadway and American Avenue on subjects which include:—

January: Modern Science and Vedanta. Our Relation to the Absolute. Self-Mastery. The Way to the Blessed Life. Christian Science and Vedanta.

February: Work Is Worship. Divine Motherhood. Supreme Consciousness. Reincarnation.

THE death of the Hon'ble Mr. G. K. Gokhale has removed from the field of Indian public activity one of the most powerful personalities whose place it would be difficult to fill for a long time to come. His life-long dedication to the service of his country, his self-sacrifice, and unremitting zeal and labour in its cause will mark him out to be one of the monumental personalities that ever worked for the uplift of his fellow-being. It is to be hoped that his spirit of service which is enshrined in the order of the Servants of India which he founded, will continue to work beneficently for a long time to come. May the spirit of this great "Servant of India" continue to inspire successive generations with his ideal of self-sacrifice and lofty patriotism.

Prabuddha Bharata

वसिष्ठत जाग्रत



प्रपद्य वराभिबोधत ।

Katha Upan. I, iii, 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.—VIII.*)

It is true that caste system becomes essential in the ordinary course of nature. Those that have aptitudes for a particular work form a class, but who is to settle the class of a particular individual? If a Brahman thinks that he has a special aptitude for spiritual culture, why should he be afraid to meet a Sudra in an open field. Will a horse be afraid of running a race with a jade?

Refer to the life of the author of Krishna-karnamrita, Vilwamangal—a devotee who plucked his eyes out because he could not see God. His life illustrates the principle that even misdirected love leads in the end to love proper.

Too early religious advancement of the Hindus and that superfiness in everything which made them cling to higher alternatives have reduced them to what they are. The Hindus have to learn a little bit of materialism from the West and teach them a little bit of spirituality.

Educate your women first and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them, who are you?

Who reduced the *Bhangis* and the *Pariaks* to their present degraded condition? Heartlessness in our behaviour and at the same time preaching wonderful *Advaitism*—is it not adding insult to injury?

Form and formless are intertwined in this world. The formless can only be expressed in form, and form can only be thought with the formless. The world is a form of our thoughts. The idol is the expression of religion.

In God all natures are possible. But we can see him only through human nature. We can love him as we love a man, as father, son. The strongest love in the world is that between man and woman and that also when it is clandestine. This is typified in the love between Krishna and Radha.

Nowhere it is said in the Vedas that man is born a sinner. To say so is a damned libel on human nature.

It is not an easy task to reach the state of seeing the Reality face to face. The other day one could not find the hidden cat in a whole picture though it occupied the major portion of the picture.

OCCASIONAL NOTES.

THE cornerstone on which was built evidently the whole tradition of the ancient Hebrews was the coming of the Messiah. Abraham, the founder of the race, bore a life of twofold aspiration when he came to Palestine, and the whole history of the Jewish people flows out of these aspirations. One was his peculiar *Ishtam*, the God he worshipped; and the other was his peculiar belief that in his own line one day God will reveal Himself as man. Now both these sentiments were typically Vedic in their origin.

Remnants of historical record trace the original home of Abraham to a place called Ur, which in mediæval times when the sack of Samarkand by the famous Turkish hordes took place must have been known as Urgunj, a name of which mention is made in history. Geography lends unmistakable support to the view that Abraham originally belonged to a country where communities of Vedic Brahmans were still to be found. Linguists have sought in vain to explain the word 'Abraham' by Hebrew philology, and none of them cared to surmise that it is the corrupted form of a word so common in another ancient language. To crown all, analyse the conception of God which Abraham imported into Palestine, a country where the popular mind incapable of soaring to serener heights to form an idea of God used to mix Him up with tribal interests and traditions, with abnormal occurrences of physical nature. Imagine in such a country a man with a fiery soul feeding upon gigantic hopes, cast off from his own community of pastoral Brahmanas by great vicissitudes of fortune to a distant land lying under his feet invitingly with promises of easily acquired power and peace, and now tending his flock in leisurely soli-

tude on a wild, undulating track that meets the glorious blue above in a fading horizon far, far away; and with eyes upturned on the heavens, he has his soul flooded with the old inspiration of a spiritual discipline which moulded the life of his ancestors and which is still represented and perpetuated through that famous *mantram* of the Vedas, तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः द्विवीच चक्षुराततं, That highest being of the all-pervading Deity, which the sages for all time see, with Eyes extending wide as the sky above.

Possessed of this Vedic spiritual inheritance, Abraham came to the pastoral west to found a new race of men superior far in spirituality to all the people who inhabited that part of Asia, and as the foundation of his hopes he had his wonderful faith in the possibility of Divine Incarnations, another unquestionable heritage from his Brahminical connections. We know how a whole race was bred up in this faith and how it bore ample fruit in their history. The operative principle which engrafted into the alien soil of Palestine brought about this historical unfoldment was nothing but the doctrine of Divine Incarnation. It was a peculiar outgrowth of the ancient Vedic culture. It was a unique development of the Vedic religious thought. Abraham's thoughts and beliefs must have been moulded under the influence of this doctrine. For even miracles require to be justified, and the miracle of the covenant must have occurred in response to Abraham's intensest faith. But to the Jewish people of later ages, the whole affair from end to end was a miracle and naturally enough was it so, as they were perfectly unacquainted with those Vedic ways of thought and belief by contact with which the faith in Divine Incar-

nation must have been instilled into Abraham's mind.

How did the doctrine of Divine Incarnation evolve in the history of Vedic culture? To this question we return now after having disposed of the only case in which this peculiar doctrine comes in view outside the pale of Indian history. Those who regard this doctrine as a sectarian religious belief bordering on the superstitious refer with evident relief its growth and development to that age of the most unphilosophical manipulation of philosophical truths which has been discovered and given the name of the Pouranic Age. They maintain that this theory of deifying man must have been started in an age of universal intellectual degradation, for no mention of any *Avatara* occurs either in the Vedas or in the Upanishads and the Darshanas. It is only when the minds of men, they argue, fall off from the purer or more philosophical conceptions of God that it becomes possible for them to be reconciled to such a belief as that of God taking birth as a man. Such a sad falling-off occurred in the religious history of India when the Puranas were written (!), and so we find this doctrine of incarnation offered by the Puranas as their peculiar gift to the superstitious. Even those who believe in the doctrine of the Avatâra as the outcome of a higher development of the Vedic religious consciousness wonder why the same had not been specifically elaborated earlier in Indian history than in the Pouranic literature.

So far as the spiritual culture of ancient India has to be studied and understood from all the literature that has come down to us, it is true that the doctrine of the Avatâra appears as a specific cult only in the Puranas of the different sects of worshippers. But it is wrong to argue from this fact that this doctrine developed only so late as the Pouranic period of history. The Puranas were

not purely the productions of the Pouranic age. Their contents were not all *written* in one particular period of our history. A mass of religious doctrines, historical facts and legends had been in the possession of the Sutas, Kathakas or minstrels from time immemorial. They had become divided among themselves into numerous sects and used to belong to different denominations of the Vedic religion. The antiquity of their minstrelsy extends to the age of the purely Vedic sacrifices and they claimed to have developed their Pouranic lore from earlier Gâthâs which must have antedated the Puranas. These Gâthâs we often find interspersed in Pouranic literature and they seem to point out how tradition used to preserve in prehistoric ages facts and legends of history in pithy laconic verses easily committed to memory. The aim of this Pouranic minstrelsy had always been to present to the people religious doctrines and principles in the most acceptable and popular form. There was a recognised style in this art of minstrelsy which consisted in beginning with the story of creation and proceeding downwards to common history, but the whole fabric was made to rest on, and illustrate throughout, the operation of particular religious principles and theories. In this way, through the minstrelsy of a particular race of Brahmanas who pursued the art and profession from generation to generation, a large floating mass of Pouranic literature gradually developed in ancient India. Though in every age additions and variations tended to become incorporated into this mass of literature, it is very difficult in most cases to correctly trace their dates; and in respect of such a fundamental doctrine of the Puranas as that of the Avatara it would be highly preposterous to contend that it was developed only in the later ages of Pouranic minstrelsy.

But then, if the doctrine of the Avatara be admitted to have risen in some of the earlier periods of our ancient history, why is there

no mention of It made in the Vedas or the Darshanas? In replying to this question, we have first to examine briefly the larger divisions of the history of the Vedic religion. In the first period of this history, we find the Vedic religion divided into two well-marked courses of pursuits, the path of renunciation and the path of desire, **निष्काममार्ग** and **सकाममार्ग**. Those who followed the second course used to worship the Devas who had special powers to fulfill special desires of men. It is idle to expect that Riks or *mantras* embodying such worship would speak of a self-incarnating God or of a theistic God, or of any conception of God, and cases of any such mention are bound to be of the nature of digressions. Those again who followed the path of Renunciation in that earliest age were purely concerned with a type of spiritual discipline which enabled man to attain Brahman and immortality (**अमृतर्त**). In the earlier Upanishads we find spiritual aspirants concerned purely with the ascent of man to Godhood or Brahmanhood rather than with the descent of God to manhood. So the doctrine of Divine Incarnation was rather remote from the peculiar interest of the religious pursuits obtaining in the earlier periods of Vedic history. Then we come down to a later period when the worship of the Vedic Devas were slowly giving place to another order of religious worship, namely to Panchopâsanâ. In each of these five systems of worship God was conceived of, although through different names, as the supreme creator and ruler of the universe and also as the dispenser of final liberation, thus bridging the gulf to a great extent between the two-fold paths of spiritual pursuits existing more or less divergent in the earlier ages.

Now this doctrine of the Avatâra must have existed as an implication even in the spiritual culture of this period of Vedic history. The essential point in this doctrine is the descent of God on earth as a man. The

Aryan sages used to believe in the descent of superhuman beings into the mundane plane of existence, and when the Panchopâsanâ became prevalent, by an easy and inevitable extension of the same belief it was held that God himself descended on earth to fulfil some special purpose in his creation. The conception of Vishnu as the ruler of the universe in Panchopasana is specially adapted to support this theory of Divine descent, and therefore it is easy to infer that with the prevalence of Vishnu worship the doctrine of Divine Incarnation naturally came into prominence. For people who already believe in the incarnation as men of beings of a superior order, it is quite a spontaneous advance of thought to believe in the incarnation of God as man, directly they attain to a conception of one supreme God as the ruler of the whole universe. Such a conception is found to prevail in the particular period of Vedic history when the thirty-three Devatâs are gradually yielding place to theistic conceptions of God, and it is safe to conclude that the doctrine of the Avatara spontaneously grew as a collateral development of such conceptions.

It is easy to make out why it is the Puranas and not the Darshanas which first took up this doctrine of the Avatara in ancient India. All the systems of ancient philosophy in India claim to have been evolved with one specific object in view, namely to lead men beyond the evils of Sansâra or life. This peculiar aim or Prayojana of ancient philosophy made it pre-eminently concerned and pre-occupied with the ascent of man to divinity rather than with the descent of God to manhood. So ancient philosophy interested itself wholly in describing and discussing the ascending stages or states through which man passes to become finally one with freedom or Brahman. It was no business of this philosophy to enquire or ascertain whether God ever became man in history or whether such incarnation is possible

or not; such enquiry or demonstration properly belonged to the province of **वेदविद्या** or history. In philosophy we find only one instance where the question is discussed whether man by spiritual progress may attain to divinity in such sense as to be able to create rule or destroy the universe. But still the essential point here is not the question of God becoming man but man becoming God.

The doctrine of the Avatara need not naturally enough challenge thought in a system of culture of which the very cornerstone is the recognition of essential unity between God and man and in which the belief in the incarnation of higher beings as men on earth has been playing a well-recognised role from the very outset. In such a system of culture the recognition of a personal God is bound to be followed as a corollary by the acceptance of the doctrine of His incarnation. So if we once admit that the belief in the incarnation of higher beings as men is as old as Vedic culture itself, then, absolutely no room is left for us to wonder how the acceptance of Divine incarnation in Pauranic literature evoked no critical or apologetic response in the domain of ancient philosophy. In ancient India the belief in a personal God almost necessarily implied the belief in the possibility of His incarnation. But it is quite a different case in modern times. Modern religious culture in the West upholds the essential duality of God and man, and its peculiar conception of the metaphysical attributes of God makes it incapable of understanding the possibility of Divine incarnations. Western education has naturally developed the same attitude of thought in the minds of educated men in India and the doctrine of Divine incarnation is looked down upon by them as a relic of old superstitions.

If God is omnipresent, omniscient, and omnipotent how is it possible for him to be-

come like a man? How can the unlimited appear like the limited? How can the infinite become the finite? Such questions rising in their minds seem to defy all solution. But the very questions themselves indicate how deep within the mind of the questioner lies the blind conviction of an indissoluble duality between the infinite and the finite, the unlimited and the limited. While opposing the infinite to the finite for the sake of logical expression, the mind fallaciously imposes this subjective antithesis on the plane of objective existence and indulges in a false idea of the infinite as placed outside of the finite, of the unlimited limited by the limited. This false idea of the infinite in knowledge, of the infinite in power, of the infinite in existence, places insuperable obstacles on the way of understanding the possibility of Divine incarnations. If once the infinite be properly conceived of as all-inclusive and if at the same time all space relations be eliminated from our conception of God as the Spirit, the Atman, then the whole difficulty disappears. Sri Ramakrishna used to explain the doctrine of the Avatara in a few words in his inimitable figurative way. The Ganges, he used to say, is a very big river flowing down for thousands of miles from the peaks of the Himalayas to the ocean, but still a man who uses a bathing *ghat* to take his bath in the river is said to have bathed in the Ganges. For him bathing in the Ganges does not mean plunging throughout the whole length of the stream. Similarly when we find the infinite God revealed through a human body, we need not argue how or whether we are to find the limitless being of God compressed within the limits of a man. It quite suffices if *there* we are brought face to face with Divine grace.

If our mind can hold fast on to the real idea of the infinite, then another illustration of Sri Ramakrishna will help us much in understanding the doctrine of the Avatara. When you have to obtain cow's milk, you have

to press her udder, and still it is milk of the cow and not of the udder, and you do not object that the whole cow does not yield cow's milk, but only her udder. So you cannot object in the case of an Avatara that divinity of God is being revealed in and through a man and not through God himself in his infinitude. When a man becomes perfectly a part and parcel of God, when the sense of separateness from God is destroyed in him, Divinity rushes out of him most

naturally. Such cases of perfect union with God are very rare, and if behind everything that happens we are justified in positing Divine consciousness and power, how highly are we justified in conceiving that behind the advent of a great man who attains perfect union with God in life, God makes the impulse of self-revelation work from within the inscrutable depths of his being. So if belief in a personal God is justifiable belief in his incarnation is not less so.

SRI RAMAKRISHNA'S PICTURE.

INTO places of worship and abode all over the world, the picture of Sri Ramakrishna is finding its way to-day, but does it occur to people who keep it that they impose upon themselves a duty when they take it into their homes or chapels? For in proportion as this self-imposed duty is ignored, the possession of Sri Ramakrishna's picture becomes useless.

Every picture, which we carefully hang up on the walls of our room or study or cloister, stands as a symbol to our mind, and we expect that a look at it should call up in us certain ideas. Do we try to clearly and adequately understand what the picture of Sri Ramakrishna symbolises to our mind? For that is the self-imposed task that devolves upon us directly we carry that picture into our home or chapel.

Every possessor of the picture is supposed to know that Sri Ramakrishna was a great saint who lived at Dakshineswar near Calcutta. But he would be a great loser indeed if his mind stops short of further enquiry about this saint. He should know that there are saints and saints. Some saints fulfil their mission, in carrying their life of spiritual endeavour to its ultimate success, while there may be few others who live to hold this success up as a blessing for every fellow-man to participate in.

Some light up the fire of divinity within themselves so that they themselves pass away in glory, while there are few in whom the same fire blazes up to provide for all men a never-failing supply for lighting the sleeping fire within each soul. You bring your fuel and faggot into touch with the blaze and fire you obtain, without toiling at it hard and long—or probably in vain. Such saints yield themselves up through life and death to the needs of struggling men. Love for men makes of them and their spiritual acquisitions a sacrifice and oblation. They surrender their salvation as an earnest for the salvation of all, and by so doing become one with Him who is beyond all bondage and salvation.

This self-surrender in love is the most conspicuous feature in the life of the saint of Dakshineswar and it occupies the most prominent place in that memory of him which those who intimately mixed with him love to carry through life. How all aglow this love appeared beaming through his face, when tortured by the painful sore in the throat, unable even to quaff a cup of sago, he exclaimed, "Oh, how gladly would I take thousand births to live on sago simply, if one human being even I can help thereby"! This intensity of love for struggling humanity is the first point to be remembered in connec-

tion with the life of this great saint. In fact if we study his life we find that from a certain period in it, he seems to have been transfigured as it were into a blazing flame of the highest altruism. At this period we find him longing, with all the tremendous impetuosity of soul developed through years of the highest spiritual effort, to give himself away to mankind, and at every eventide as each day wore out and the temple bells announced one night more, he used to call out from his solitude in the bitterness of intense expectation for those hungry souls whose advent to him had been promised by the Mother. From this period, the one theme of his life is to constitute himself the constant medium through which Divine grace is to flow out to men, and while preserving a semblance of separate personality when moving in the ordinarily plane of consciousness, his own life he fully and constantly realised as the bodying forth of Divine Love. Therefore to those *who would take it from him*, he plainly said, "He who was Rama and who was Krishna has now become this Ramakrishna."

But reader, you need not go so far, for what is in a theory? So long as God is more or less a theory to us, His incarnation is bound to remain an inscrutable mystery, and if anybody then offers to us a God who became a man, we are justified in setting our face against what is apparently nothing but mystery-mongering. The God we seek is He who has given us a particular idea of Himself through our reason. Every other idea of Him I am bound to call either a mystery or a superstition. So let those to whom it is given to conceive of a God becoming man cling to a belief in Divine incarnation. Am I going to be a loser, if I am not one of them?

Well, the main issue is to derive spiritual benefit from the life and personality of a great saint, to respond to his call and come to him to get peace everlasting. It is a mere side issue as to whether or how God revealed Himself in him. Suffices it for a thirsty man

if drinking water jets out of a quadrant, and he will hold eagerly on to it for reviving himself from fatigue and death, be it made of brass or zinc. So here is a saint whom his great store of spirituality has made a saviour of men. Let me go and accept him as my guide, my leader in life. This is the main issue before me and should I allow a side issue to drive me away from it, I am a fool.

Therefore for every one who feels attracted towards the personality of Sri Ramakrishna, even to the extent of keeping in possession one of his pictures, the call is ringing clear and full to place his life under his spiritual guidance, for the yearning of his great love still endures and his direct ministration to our spiritual needs is still in force. The first demand on him therefore is to bring himself into relation with the great love which the picture of Sri Ramakrishna symbolises and which still broods over the whole of mankind.

The second demand on the possessor of Sri Ramakrishna's picture is to regard and realise it as the symbol of religious unity. Modern humanity is called upon to live up to one supreme Divine purpose and that is the solidarity of man. In the cauldron of modern life, the present war is an ebullition which is destined to drive off much dross, and when all this tumble and convulsion will subside, mankind will thirst and hunger after the ideals of peace and solidarity of man. And religion will ever remain the highest and the most powerful of all universal interests and concerns. So if religion is demonstrated and accepted as one, then of the fabric of human solidarity the very cornerstone is laid and made secure for ever. In the unfolding, therefore, of the Divine drama of human solidarity, the most important role is allotted to him who is to demonstrate and establish through his life the essential unity of religion, and Sri Ramakrishna came on earth to play this part.

India lives a life consecrated to the good of all mankind. A life of selfish advancement was never destined to be hers in any

age of history. Her patriotism is the starting-point for the highest cosmopolitanism possible for man. She puts her own house in order that it may become the temple universal to radiate the noblest influences and highest blessings to all mankind. And what is the mission which India has to fulfill now in view of the supreme need of modern man to realise his solidarity? Well, the mission of India to-day is to *collectively* do for the whole world what the greatest of her sons, Sri Ramakrishna, has *individually* done for the same, namely to constitute herself an object-lesson, for the whole world, of religious unity. It is in the act of fulfilling this mission, that an Indian nation is ordained to be born in modern times. So the life which Sri Ramakrishna lived laid in India the foundation for nation-building in modern times. In him religion manifested itself as one, and the collective life we have to upbuild in India is to reflect and reproduce that manifestation. Sri Ramakrishna has furnished us with the very keynote of our nationalism, the very inspiration of our patriotism, and miserably blind is he, blind to pitiful profanation, who seeks to derive from politics the inspiration of our patriotism and nation-building.

So the picture of Sri Ramakrishna is not only the God-revealed symbol of religious unity for all mankind, but also through that self-same fact it becomes the God-revealed symbol of national unity in India. When looking at his picture, therefore, let us remember that through him not only religion has become one, but through him India, so long self-divided, has at last become one. Through the symbol in the picture, a Hindu has become united to a Mahomedan, a Christian to a Hindu, a Mahomedan to a Christian. On the strength of that symbol in the picture, every man in this world professing any religion may call every other man his brother in religion. And what has been for the whole world a problem in religion has become providentially in India a problem in nation-building,

aye, the fundamental problem therein. The various religious faiths and creeds of mankind have found their way into India, creating this fundamental problem. For in India it is not the unity of political interest, but that of spiritual interest, which supplies the throne on which the nation is to sit in glory. And this unity of spiritual interest was assured to India when religion revealed itself as one in Sri Ramakrishna. So in the hand of every son of India, the picture of Sri Ramakrishna becomes fraught with an added significance, for it symbolises his national unity with all his countrymen. It is a picture which signifies to him the glory and the promise of his own spiritual salvation and the salvation of his country through nationalism.

This Symbol of Divine Love strong to save, of religious unity for all mankind and national unity for India deserves to be enshrined no doubt in every household and temple. And in proportion as this profound symbolism is brought home to all possessors of this picture, the prospect of our national welfare as well as that of the whole world becomes bright indeed.

SRI RAMAKRISHNA: THE GREAT MASTER.

FOREWARD AND THE ANCESTRAL ABODE AT DEREYPORE.

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THE student of Indian History is familiar with the fact, how during each transition period of the country, spiritual teachers of great importance have risen and guided the people to save their national inheritance, "the spiritual basis of collective life and conduct" on which they had been established from very early times by their Scriptures, the Vedas. The advent of Sri Krishna during a time when the dominant Kshatriya or military power of the country tried to subvert that basis by controlling the spiritual power exerted by

the Brahman teachers—the birth of Buddha at a time when the spirituality of the Brahman teachers had degenerated into mere elaborate observance of external sacrifices, rites and ceremonies—the rise of Sankara during the downfall of Buddhism are notable instances of the aforesaid fact which the tradition of the country holds before the view of the enquiring student of history.

Coming down to periods where history more fully illumines the path of the enquirer and he feels himself on more solid ground, we find the same principle working in history. We find that Ramanuja the great teacher of qualified monism appeared in 1150 A. D.—a period during which the great Moslem power had first entered the country and was struggling to establish itself there as a permanent factor; that Guru Nanak and Sri Chaitanya were contemporaries of Babar, the great Mogul who established himself on the throne of Delhi by winning the first battle of Panipat in 1526 A. D. against the Afghan Lodis and started a line of his own which for a period of about two and a half centuries ruled over the destinies of almost the whole of India.

During the time when India was overrun by the Mohammedans the country had to pass through great transitions, for India became gradually conscious of the fact that the Mohammedan element had come to remain in the land and through peace and adversity, through friendship and enmity, was going to influence the habits, the character, the language and the literature, nay even the religious ideas of her people at large. She found out moreover that the gradual process of Aryanisation through which the Vedic religion was fusing together in one homogeneous whole, the various races and creeds that had come to dwell within her boundaries in the past ages, met with a check in the advent of that new ruling power, and that she would have not only to find out and adopt the way of assimilating the same, but to adjust herself in such a way that she could successfully preserve the hallowed ideals for which she had striven so long. Such were some of the problems during the Mohammedan occupation of the land, which its religious reformers had to solve for the benefit of the people, and that the country had been guided aright during those troublous times we gather from the fact of the fierce fanaticism of

the first Islamic invaders being toned down to a considerable degree as they settled down on the soil.

But India was destined to pass through a much greater transition in later times when the great empire of the Moguls fell into pieces after the third battle of Panipat in 1761 A. D. and the rule of the country gradually slipped into the hands of the British. For at this time came the avalanche of the materialistic ideas and principles of life which were so foreign to the land, and it looked for a time as if the very foundation of the collective spiritual life of the people was going to be undermined and destroyed by them. Never in the history of India did the prospect of such a ruin overshadow her people as during the time when it was decided by her British rulers that her people should have to receive the benefits of the Western methods of education through the medium of the English language. For whatever might be urged in praise of that great reform introduced into the country during the government of Lord W. C. Bentinck, 1828–1836 A. D.—and we are not slow to appreciate the great merits of the same,—it must also be said of it on the other hand that it spread a sort of baneful hypnotising influence over the people of the land. For judging from the results within a short time after its introduction, we find that the majority of the people educated on that line, lost all faith in their former religious beliefs and institutions and strove to model every thing Indian in the Western way.

None can say how far the country would have proceeded along this line of self-destruction by imitating Western methods without the attempt to assimilate them properly, had it not been for the strong check that it received from an opposing power coming from an unrecognised and unlooked-for quarter, namely, that sphere of life and thought where lay neglected the seemingly dead bones of the religion of the country. And the opposition set up by this new power came not, as ordinarily, in the shape of protest and condemnation, but in the positive, direct and the stronger way of building up a synthetic life and thought entirely by the application of old Indian ideals without any blind imitation of what the West could offer, and the patient, silent living of that life before the eyes of the people, to let them have the opportunity of realising for themselves the utility and the practicality of

the old, time-hallowed, methods.

Thus during the greatest of all her transition periods India has been saved again as in former times, by the birth of a Seer of the first order, and it is curious to note that he was born in the self-same year in which Lord Bentinck retired from the field completing his various benign reforms including the one on the education of Indian youths, and leaving Sir Charles Metcalfe in his place to carry out the same, namely the year 1836 A. D. But strange as has been the coincidence of the organised introduction of English education on the land with its hypnotic influence on the people and the advent of one whose life has been predestined as it were to oppose the evil influences of the same, it came all the same as a fulfilment of the promise of Sri Krishna to the people in the Bhagavad-Gita, that they should be blessed with guides like his own self whensoever necessity will arise for the same, and this we shall see presently from all the events of this wonderful life.

About the time when the British power had established itself permanently in Bengal and was trying to introduce its own administration into the land under the guidance of its first Governors-in-General, Lord Clive and Warren Hastings, a Brahman family belonging to the middle class in Hindu society, had been living in the village of Dereypore, situated a little to the east of the place where the extreme western portion of the Hoogly district juts into the adjoining districts of Midnapore and Bankura. This "Chatterjee" family was living there for several generations past and was esteemed highly by the people of the village on account of the truthfulness, charity and staunch religious principles of its members. Manik Ram the head of the family at the time was living in comparative opulence with his income from the fifty acres of cultivated fields which he had inherited from his predecessors. The rumours of the defeat of Seraj-ud-daulah, the Nawab of Bengal, in the battle of Plassey in 1757 and the transfer of the Dewani of the province to British hands in 1759 must have reached the village when Manik Ram was quite young. But the incident of the terrible famine that devastated Bengal in 1770 must have been fresh in his memory, for he was about twenty years old at the time and had a direct knowledge of the sufferings of his neighbours and of his own

family on account of it. But then of the compulsory abdication of the treacherous Nawab Mir Jaffer and the accession of his son-in-law to the throne of Murshidabad, the fall of Mir Kassim in the battle of Buxar in 1764 A. D., the depredations of the Bhonsla family of the Marhattas of Nagpore and the defeat which the Marhatta power had suffered in the field of Panipat in 1761 A. D.—and of all such events of the time, which had helped to change considerably the destiny of India, Manik Ram and his neighbours were perhaps perfectly ignorant. For sovereigns came and sovereigns went and the rulership of the country changed hands a hundred times from ages immemorial, but the mild, industrious, home-loving and obedient rural people of the Bengal villages always thought that they had nothing to do with such big concerns and remained occupied, in their blissful innocence, with their peaceful pursuits and their religious observances.

Be that as it may, Manik Ram must have married, as was customary with his people, some time after he had passed his teens and became gradually the father of three sons and a daughter of whom the eldest was born probably in 1775 A. D. about five years after the terrible famine. The family following the Vaishnava cult had worshipped Sri Ramachandra as its tutelary God from long by-gone ages. So Manik Ram named all his children after that Deity. Thus the oldest born was named Khudi-Ram or the little Ram; the daughter who came next was called Ramsila or devoted to Ram; and the two sons who followed, were named Nidhi-Ram and Ram-kanai respectively.

The children of Manik Ram were all brought up in accordance with the best traditions of a Brahman family. They received their initiation in the three R's in the village Pathshala and were then sent to the neighbouring Chatuspathis or Toles to receive a knowledge of Sanskrit grammar, literature, Puranas, Smritis or Hindu laws and customs with perhaps a little of astronomy and astrology. The eldest of them Khudiram with whom we are most concerned here in this narrative got married after finishing his education at about the age of twenty-four. His sister Ramsila must have been married long before that event; for, as the readers know, Hindu girls used to be betrothed at a very early age, though they continued

to live with their parents until they came of age. So Ramsila was married at an early age to Bhagbat Banerjee of a well-to-do family of the village Selampur in the District of Midnapore.

Khudiram became the head of the family in course of time on the decease of his father and was held in great respect by his neighbours on account of his piety, uprightness, charity and strength of character. It is said that he had made pilgrimages even at that age to Ajodhya, and Brindaban, but of that we are not quite certain. It is true nevertheless that he had a great devotion for his family Deity, Bhagavan Ramchandra, and never in his life tasted food until after performing his daily worship of Him. He used to manage the affairs of the family with the help of his two younger brothers who also got married in time, and everything went on peacefully as it did during the time of his father.

It is a blessing to win the affection of a noble woman in this world. So Khudiram must have felt himself more than happy at this period of his life. For, Chandramoni, or as she was called generally by her friends and acquaintances—Chandrá, the wife of Khudiram, was indeed a noble woman. Loving and dutiful, she had the knack of forgetting herself entirely in the joy of helping others even from her tender youth. Thus she had endeared herself not only to her husband's family but was loved by all, who came across her path. To crown the happiness of the family she became the mother of a boy about the year 1805 A. D. and it made her feel henceforth as if she was the mother of all the children of the neighbourhood. The happy mother called her first-born by the name of Ram-Kumar or the child Rama.

Little as were the wants of this Brahman family those had been met more than sufficiently from their income on the produce of their fields. Thus they could not only afford to advance hospitality to their neighbours on festive occasions and help the stranger and poor at all times by supplying them with food and shelter for a few days, but were able to lay by something for their own use during all future contingencies, as for instance the days of draught and scarcity. Thus time rolled on for several years more in peace and plenty, and the even flow of their lives were seldom broken except on occasions of new members being added

to the family from time to time in the event of a boy or a girl being born, or on occasions of marriage or of some religious observances.

Chandrá the wife of Khudiram became the mother again of a girl about the year 1810 and named her Katyayani. And Ramsila the sister of Khudiram who had become the mother in turn of a boy and a girl some time ago and named them Ramchand and Hemangini respectively—gave the latter in marriage to Krishna Chandra Mukherji of the village of Sihar, a place situated a few miles to the north-west of Dereypore. It is said that Khudiram was very fond of this girl and so her marriage was celebrated at her uncle's home at Derey instead of her paternal residence at Selampore as it ought to have been.

The brightest day has its night, and the most peaceful life its dark days of adversity. And the cloud that hurled the thunderbolt and brought ruin on Khudiram's peaceful days arose now from an unlooked-for quarter of the horizon in about the year 1813 in the shape of a request from the landlord of the place, who had his abode in the adjoining village of Satheria. This zemindar was a most unscrupulous man who had never stopped from gaining his ends by fair means or foul. And woe to the tenant who roused his ire for just or unjust reasons, for he would then get himself embroiled in endless troubles and law-suits and in a short while find himself dispossessed of every thing that he had and ousted from the village in utter helplessness. Such a man was Ramananda Roy and numerous were the stories that people whispered in their fear to one another about his dark deeds. The man died without living any issue and the people in their relief saw the hand of God in it, but that was a long time after Ramananda out of an old grudge had picked up a quarrel with a neighbour of Khudiram and in order to secure his defeat in the suit that he got up against him had invited Khudiram to give false evidence on his own side. Khudiram met his proposal with intense disdain, with the result that he also was unfairly implicated in a protracted law-suit within a short time. Ramananda Roy won the suit in the end and honest Khudiram after meeting the expenses of the same found himself at about his fortieth year dispossessed of every vestige of property as well as all rights to his

ancestral house and fields. In their utter ruin the members of the Chatterjee family must have held a hurried council and it was decided that they should disband themselves and depart forever from the old village of their forefathers to keep themselves away from further revenge of the wicked Ramananda. Bitter indeed was the parting day when the two younger brothers left Dereypore to live with their father-in-law respectively and Khudiram and his devoted wife bade adieu to their ancestral abode and with their young boy and girl turned their reluctant steps eastward to a different village in response to the invitation of a kind friend. All that were left behind now to tell to future generations of the sad story of the Chatterjees were the temple of Siva and the big tank adjoining it—and these are known even to this day as the temple and the tank belonging to the Chatterjee family.

Swami Saradananda.

CREATION AS EXPLAINED IN THE TANTRA.

BY MR. JUSTICE J. G. WOODROFFE.

(*Continued from page 41.*)

In a certain class of Indian images you will see the Lord with a diminutive female figure on His lap. The makers and worshippers of those images thought of Shakti as being in the subordinate position which some persons consider a Hindu wife should occupy. This is however not the conception of Tantra according to which She is not a handmaid of the Lord but the Lord Himself, being but the name for that aspect of His in which He is the Mother and Nourisher of the worlds. As Shiva is the transcendent, Shakti is the immanent aspect of the one Brahman who is Shiva-Shakti. Being Its aspect, it is not different from, but one with It. In the Kulachudamani Nigama the Bhairavi addressing Bharava says "Thou art the Guru of all, I entered into Thy body (as Shakti) and thereby Thou didst become the Lord (Prabhu). There is none but Myself who is the Mother to create (Karyavibhavini). Therefore it is that when creation takes place sonship is in Thee. Thou

alone art the Father who wills what I do (Karyavibhavaka; that is She is the vessel which receives the nectar which flows from Nityananda). By the union of Shiva and Shakti creation comes (Shiva-Shaktisamayogat jayate srishtikalpana). As all in the universe is both Shiva and Shakti (Shivashaktimaya) therefore Oh Maheshvara Thou art in every place and I am in every place. Thou art in all and I am in all." The creative Word thus sows Its seed in its own womb.

Such being the nature of Shakti the next question is whether Maya as Shangcara affirms is Avastu. It is to be remembered that according to his empirical method it is taken as real but transcendently it is alleged to be an eternal unreality because the object of the latter method is to explain away the world altogether so as to secure the pure unity of the Brahman. The Tantra is however not concerned with any such purpose. It is an Upasana Shastra in which the world substance and its Lord have reality. There cannot be Sadhana in an unreal world by an unreal Sadhaka of unreal Lord. The Tantra replies to Mayavada:—If it be said that Maya is in some unexplained way Avastu, yet it is admitted that there is something, however unreal it may be alleged to be, which is yet admittedly eternal and in association whether manifest or unmanifest with the Brahman. According to Shangcara Maya exists as the mere potentiality of some future world-dream which shall rise on the ripening of Adrishta which Maya is. But in the Mahanirvana Tantra, Shiva says to Devi "Thou art Thyself the Para Prakriti of the Paramatma." (Ch. IV. v. 10). That is Maya, in the sense of Mulaprakriti, which is admittedly eternal, is not Avastu but exists in the Brahman as one of two principles the other of which is Chit. In Nishkala Shiva, Maya lies inactive. It manifests on and as creation though Chit thus appearing with the three Gunas is neither exhausted nor affected thereby. We thus find Ishvari addressed in the Tantra both as Sachchidanandarupini and Trigunatmika referring to the two real Principles which form part of the one Brahman substance. The philosophical difference between the two expositions appears to lie in this. Shangcara says that there are no distinctions in Brahman of either of the three kinds: svagata bheda, that is distinction of parts within one unit; svajatiya bheda or distinction

between units of one class; or vijatiya bheda or distinction between units of different classes. Bharati, however, the Commentator on the Mahanirvana (Ch. II, v. 34) says that Advaita there mentioned means devoid of the last two classes of distinction. There is therefore for the purposes of Tantra a svagata bheda in the Brahman itself namely the two aspects according to which the Brahman is on the one hand, Being, Spirit, Chit; and on the other the principle of Becoming (Achi) which manifests as nature. In, however, a mysterious way there is an union of these two principles (Bhavayoga) which thus exist without derogation from the partless unity of the Brahman which they are. In short the Brahman may be conceived as having twin aspects in one of which It is the cause of the world and appears to change and in the other of which It is the unchanging Soul of the world. Whilst the Brahman Svarupa or Chit is itself immutable, it is yet the efficient cause of change in the sense that by the association of Chit with the Mayik principle in the Brahman substance Prakriti creates the world.

But what then is "real", a term not always correctly understood? According to Indian notions the real is that which ever was, is and will be (Kalatraya Sattavan); in the words of the Christian liturgy "as it was in the beginning, is now, and ever shall be, world without end." Therefore that which changes, which was not, but is, and then ceases to be, is according to this definition unreal, however much from a practical point of view it may appear real to us. Now Mayavada calls Mulaprakriti, the material cause of the world, unreal (Avastu). The Tantra says that the Principle, whence all becoming comes, exists as a real substratum, so to speak, below the world of names and forms. This maya is an eternal reality: what is unreal are these names and forms (Avidya), that is the changing worlds (asatriloki-sadbhanang-svarupang Brahmanah smritang. Chap. III, v. 7 Mahanirvana Tantra). These are unreal for they are not permanent but come and go. The body is called Sharira which comes from the root "Shri" "to decay;" for it is dissolving and being renewed at every moment until death. Again, however real it may seem to us, the world is unreal in the sense that it is something other than what it seems to be. This thing which I now hold in my hands seems

to me to be paper, which is white, smooth and so forth, yet we are told that it really is something different namely a number of extraordinarily rapid vibrations of etheric substance producing the false appearance of scientific "matter." In the same way (as those who worship yantras know) all nature is the appearance produced by various forms of motion in Prakriti substance. The real is the Brahman which all things are (sarvva khalvidam Brahman), that is spirit, and that associated primordial Substance which in a way unknown to us exists in It but without derogation from Its partless spiritual unity. That this is not perceived is due to Avidya or those limitations which are inherent in our nature as created beings (Jiva). The Brahman whether in Its Chit or Maya aspect eternally and changelessly endures but Avidya or Sangskara appears to break up Its undivided unity into the unreal, that is, the changing manifold world of name and form which are imputed to it.

It follows from the above that as Maya is the body of Ishvara, the Ishvara-body is in Tantra eternal, though in dissolution (pralaya) it exists in a latent potential state. Whilst the phenomenal world is unreal the world-principle or body of the Lord is an eternal reality. Ishvara is not therefore in the terms of the Paravidya of Shankara a transitory appearance of the Brahman viewed through the veil. As the reality of Mulaprakriti is affirmed the theory is in this sense dualistic (Dvaitavada). But again it is monistic (Advaitavada) for as Sangkara points out (Comm. Svetasvatara Up. 1. 2) Devatmashakti, the cause of the world, is not separate from the Paramatma as Sangkhyas alleges its Pradhana to be. And thus it is that Shiva in the Kularnava Tantra (1. 110) says "some desire dualism (Dvaitavada), others monism (Advaitavada). Such however know not My truth, which is beyond both monism and dualism (dvaitadvaitavarjitam)." This saying may doubtless mean that to the "knower" (Jnani) the arguments of philosophical systems are of no account as is indeed the case. It has also a more literal meaning as above explained. The Shastra in fact makes high claims for itself. The Tantra it has been said takes into its arms, as if they were its two children, both dualism and monism, affording by its practical method (Sadhana) and the spiritual knowledge generated thereby the means by which their antinomies are resolved and

harmonised. Its purpose is to give liberation to the Jiva by a method according to which monistic truth is reached through the dualistic world; immersing its Sadhakas in the current of Divine Bliss by changing duality into unity and then evolving from the latter a dualistic play thus proclaiming the wonderful glory of the Spouse of Paramashiva in the love embrace of Matter (Jada) and spirit (Chaitanya). It therefore says that those who have realised this, move and yet remain unsoiled in the mud of worldly actions which led others upon the downward path. It claims therefore that its practical method (Sadhana) is more specially fruitful than any other. Its practical method is an application of the general principles above described. In fact one of its Acharas which has led to abuse is an attempt to put into full practice the theory of Advaitavada. Shankara has in his transcendental method dealt with the subject as part of the Jnana Kanda. Though the exponent of the Mayavada is esteemed to be a Mahapurusha, this method is not in favour with the Tantrik Sadhaka who attributes much of the practical atheism which is to be found in this country as elsewhere to the transcendental doctrines of Mayavada. There is some truth in this charge for, as had been well said, the vulgarization of Shankara's "Higher Science" which is by its nature an esoteric doctrine destined for a small minority must be reckoned a misfortune in so far as it has in the language of the Gita induced many people to take to another's Dharma instead of to their own which is the "Lower Science" of the great Vedantin followed in all Shastras of worship. Such a Shashtra must necessarily affirm God as a real object of worship. Dionysius the Areopagite, the chief of the line of all Christian mystics, said that we could only speak "apophatically" of the Supreme as It existed in Itself that is other than as It displays Itself to us. Of It nothing can be affirmed but that It is not this and not that. Here he followed the "neti neti" of the Vedanta. Ishvari is not less real than the things with which we are concerned every day. She is for the Indian Sadhaka the highest reality and what may or may not be the state of Videha Mukti has for him, as the Tantra says, no practical concern. Those only who have attained it will know whether Shankara is right or not; not that they will think about this

or any other subject; but in the sense that when the Brahman is known all is known. A friend, from whom I quote, writes that he had once occasion to learn to what ridiculous haughtiness some of the modern "adepts" of Sri Sangkara's school are apt to let themselves be carried away when one of them spoke to him of the personal Ishvara as being a "pitiable creature." The truth is that such so-called "adepts" are no adepts at all being without the attainment and far from the spirit of Shankara whose devotion and powers made him seem to be to his followers an incarnation of Shiva Himself. Such a remark betrays a radical misunderstanding of the Vedanta. Some of those who to-day discuss his Vedanta from a merely literary standpoint have neither his nor indeed any faith. What some would do is to dismiss the faith and practice of Sangkara as idle superstition and to adopt his philosophy. What is the intrinsic value of a philosophy which emanates from a mind which is so ignorant as to be superstitious? Shankara however has said that faith and Sadhana are the preliminaries for competency (Adhikara) for the Jnanakanda. He alone is competent (Adhikari) who possesses all good moral and intellectual qualities, faith (Shraddha), capacity for the higher contemplation (Samadhi) the Sangkhyan discrimination (Viveka) absence of all desire for anything in this world or the next, and an ardent longing of liberation. There are few indeed who can claim even imperfectly all such qualifications. But what of the rest? There is no Vaidik Karmakanda in operation in the present age but there are other Shastras of worship which is either Vaidik Tantrik or Pauranik. These provide for those who are still, as are most, on the path of desire. The Tantra affirms that nothing of worth can be achieved without Sadhana. Mere speculation is without result. This principle is entirely sound whatever may be thought of the mode in which it is sought to be applied. Those to whom the questions here discussed are not mere matters for intellectual business or recreation will recall that Shankara has said that liberation is attained not merely by the discussion of and pondering upon revealed truth (Vichara) for which few only are competent, but by the grace of God (Ishvara anugraha) through the worship of the Mother and Father from whom all creation springs. Such wor-

ship produces knowledge. In the Kulachudamani the Devi says:—"O all-knowing One if Thou knowest Me then of what use are the Amnyas (revealed teachings) and Yajnam (ritual). If thou knowest Me not then of what use again are they?" But neither are without their uses for thereby the Sadhaka becomes qualified for some form of Urdhavamnaya in which there are no rites (Karma).

With this short exposition of the nature of Shakti-tattva according to Tantra I pass to an equally brief account of its manifestation as the Universe. There are some apparent varieties of detail in the various Tantras. Our present knowledge of this little known Shastra is so small that it would be hazardous (even were it possible which is by no means certain) to construct a scheme with claims to represent their combined teachings. Nor is it necessary for the present purpose to do so. It is sufficient to deal with the main lines of the doctrine without going into their very great accompanying detail. I here follow on the main theme the account given in the celebrated Sharada Tilaka a work written by Lakshmanacharyya the Guru of Abhinava Gupta the great Kashmirian Tantrik about the commencement of the eleventh century and its Commentary by the learned Tantrik Pandit Raghava Bhatta which is dated 1454 A. D.

Why creation takes place cannot in an ultimate sense be explained. It is the play (Lila) of the Mother. Could this be done the Brahman would be subject to the law of causality which governs the Universe but which its Cause necessarily transcends.

The Tantra however in common with other Indian Shastras recognises Adrishta Srishti or the doctrine that the impulse to creation is proximately caused by the Adrishta or Karma of Jiva. But Karma is eternal and itself requires explanation. Karma comes from Sangskara and Sangskara from Karma. The process of creation, maintenance and dissolution according to this view unceasingly recurs as an eternal rhythm of cosmic life and death which is Mother's play (Lila). And so it is beautifully said of Her in the Lalita Sahasranama that "the series of universes appear and disappear with the opening and shutting of Her Eyes." The existence of Karma implies the will to cosmic life. We produce it as the result of such will. And when produced it becomes itself the cause of it.

In the aggregate of Karma, which will at one period or another ripen, there is at any particular time some which are ripe and others which are not so. For the fruition of the former only creation takes place. When this seed ripens and the time therefore approaches for the creation of another universe the Brahman manifests in its vishvarupa aspect so that the Jiva may enjoy or suffer therein the fruits of his Karma and (unless liberation be attained) accumulate fresh Karma which will involve the creation of future worlds. When the unripened actions which are absorbed in Maya become in course of time ripe, the Vritti of Maya or Shakti in the form of desire for creation arises in Paramashiva for the bestowal of the fruit of this Karma. This state of Maya is variously called by Shruti Ikshana, Ichchha, Kama, Vichikishsha.

It is when the Brahman "saw" "desired" or "thought" "May I be many" that there takes place what is known in Tantra as Sadrishta parinama in which the Supreme Bindu appears. This in its triple aspect is known as Kamakala a manifestation of Shakti whence in the manner hereafter described the Universe emanates. This Kamakala is the Mula or root of all Mantra. Though creation takes place in order that Karma may be suffered and enjoyed, yet in the aggregate of Karma which will at one time or another ripen, there is at any particular period some which are ripe and others which are not so. For the fruition of the former only creation takes place. As creation will serve no purpose in the case of Karma which is not ripe, there is after the exhaustion by fruition of the ripe Karma a dissolution (Pralaya). Then the Universe is again merged in Maya which thus abides until the ripening of the remaining actions. Karma like everything else re-enters the Brahman and remains there in a hidden potential state as if it were a seed. When the seed ripens creation again takes place.

With Ikshana or the manifestation of creative will creation is really instantaneous. When the "Word" went forth "Let there be light" there was light for the ideation of Ishvara in creative. Our mind by its constitution is however led to think of creation as a gradual process. The Sangkhyas start with the oscillation of the Gunas (Gunakshobha) upon which the Vikritis immediately appear. But just as it explains its real Parinama in terms of

successive emanations so the Tantra describes a Sadrishta Parinama in the body of Ishvara their cause. This development is not a real Parinama but a resolution of like to like, that is there is no actual change in the nature of the entity dealt with, the various stages of such Parinama being but names for the multiple aspects to us of the same unchanging unity.

(To be continued).

THE PANAMA CANAL: ITS OPENING CELEBRATION.

(Concluded from page 45.)

Within four months of this treaty work was begun under U. S. A. control on May 4th, 1904. What challenged the pluck and perseverance of the whole organisation most, and what practically baffled the same of the earlier organisations was the slides and breaks closing up excavated areas and upsetting excavating arrangements. Some idea of the magnitude of these slides may be formed from the fact that out of 14,921,750 cubic yards excavated and removed during the final year 1910, 2,649,000 cubic yards, or 18 per cent. were from slides or breaks that had previously existed or developed during that year.

The other most difficult problem tackled by the United States was "how to make the Canal Zone healthful. This strip of land from ocean to ocean abounded in disease-breeding swamps and filthy habitations unfit for human beings. The death rate was appalling and the labour conditions terrible." So the American government had to do here what may perhaps be described as the greatest achievement of modern sanitary engineering. It was no easy method of sprinkling kerosine or distributing quinine. The whole length of the Canal Zone had to be transformed in its topographical features, what with clearing lands and what with draining and filling pools and swamps for the extermination of mosquitoes. Healthy settlements were established in various places with big reservoirs, pavements and modern roads. "Over 2000 buildings were constructed besides the remodelling of 1500 buildings turned over by the French company." The greatest number employed at any time was 45000 of which 5000 only were Americans, and for these

thousands, an adequate food supply had to be maintained, and hotels, messes and kitchens provided. Hospitals and suitable quarantine quarters were established in the settlements for the care of the sick and injured. Thus the hygienic success achieved was so reassuring that work on the canal became popular even in Europe.

The canal traverses the Isthmus of Panama from Colon on the north to Panama on the south, from northwest to southeast, the Pacific terminus being twenty two miles east of the Atlantic entrance. The total length of the canal from deep water in the Caribbean Sea, an arm of the Atlantic, 41 foot depth at mean tide, to deep water in the Pacific, 45 foot depth at mean tide, is practically 50 miles, 15 miles of which are at sea level. "The approach from the Atlantic is via a channel, 500 ft. wide and 41 ft. deep at mean tide, through Limon Bay to the Gatun Locks, about seven miles long. Here at the Gatun Locks, vessels are lifted 85 feet by a series of three locks in flight to the level of Gatun Lake, an artificial sheet of fresh water 171 square miles in area. Through this lake for about 23 miles to Bas Obispo the channel is from 500 to 1000 ft. wide and 45 to 85 feet deep, defined by range lighthouses and navigable at full speed. From Bas Obispo to Pedro Miguel, about 9 miles through the Culebra Cut, the channel has a bottom width of 300 feet and a depth of 45 ft. At Pedro Miguel vessels are lowered 30 feet to the level of Miraflores Lake, through which they pass for 1½ miles to the Miraflores Locks, there to be lowered in two stages or flights 55 feet to the mean sea level of the Pacific Ocean. From these locks to deep water in the Pacific the channel is 500 ft. wide and 45 ft. deep at mean tide," and about 9 miles in length.

In the canal there are six pairs of locks: the three pairs at Gatun, the one pair at Pedro Miguel and the two pairs at Miraflores. The lock gates are of steel and each is 7 ft. thick and 65 ft. broad, the height varying from 47 to 82 ft. In all there are 92 leaves weighing 57000 tons. To operate these gates and to tow vessels into, through and from the locks by electric locomotives running on cog-wheels, electric power generated from the head created by the Gatun Dam and actuating water turbines will be employed. The average time required to pass a ship through the locks is esti-

mated at 3 hours and the passages from deep water to deep water at from 9 to 12 hours.

At Bas Obispo, a place mentioned above, River Chagres meets the canal which then runs through the Culebra Cut up to the Pedro Miguel Locks. The river flows the other way, till it is separated from the canal and the Gatun Lake near Gatun. But it is here intercepted in its course by the great Gatun Dam, "a veritable hill--7500 feet overall, 2100 feet wide at the base, 298 ft. through at the water surface, and 100 ft. wide at the top, which is 115 feet above sea level. This dam contains about 21,000,000 cubic yards of stone, concrete and miscellaneous material mostly composed of dirt, 'a thing before unheard of.' Fluctuations in the water level of the Gatun Lake are controlled by an immense spillway dam in the parent dam permitting a discharge, through 14 openings in the form of an arc of a circle 740 ft. in length, of 140,000 cubic ft. per second. The water discharged will flow through the old bed of Chagres River to the sea, generating the electric power necessary for operating the locks.

In the whole canal there are 22 angles or coarse changes, but 1000 foot ships can navigate through them all easily and safely.

The Panama Canal is thus one of the greatest monuments of human engineering ability and no less of the science of hygienic sanitation. The great financial outlay which a nation has made to win this great victory for scientific organisation of human labour recalls the Sanskrit verse which thus "defines a lion among kings":

बः काकिन्यप्यथप्रपन्नां
समुज्जरेन्निष्कसहस्रतुल्यां
काले च कीदृश्यि शुक्लैस्तः
तं राजसिद्धं न जहाति लज्जनीः ।

He who saves a broken cowrie from being wasted as if it were a thousand gold mohurs, but, when occasion arises, from whose hands millions of money flow freely out as it were, this lion among Kings the Goddess of wealth never forsakes. It is not only wealth and learning, but also the wonderful power of organisation that could bring this herculean task to accomplishment. The opening of the Panama Canal is no doubt a great event whose significance should not escape the notice of mankind, too much occupied to-day with the

great war in Europe. It is an event which shows that civilisation in the West has both its benignant and malignant aspects, and the greatest problem for mankind is to discover that they are not necessarily implied in each other, so that the latter may well be eliminated to leave the former to rise resplendent on the basis of a spiritual scheme of life.

ON THE CONNING TOWER.

IS the Advaitism of the Tantras different from the Advaitism of Sankarāchārya? Few thoughts on this question may not be out of place here, seeing that the learned paper on the Tantric theory of creation which we are enabled to publish through the courtesy of the writer seems plainly to involve a reply to it in the affirmative. In July last year while discussing the evolution of the Tantra-worship we sought to prove that the Tantras constitute a legitimate restatement of the whole Vedic culture with a view to meet new problems and new difficulties in the social and religious history of India. If Advaitavada as understood by Sankara be the crowning glory of that Vedic culture, is it likely that the Tantras which seeks to restate that culture through new forms of spiritual discipline and ritualism would strike a note of dissent against the very essentials of the doctrine? Possibly not.

Even in the practice of a religion of which the Advaita is the goal, it is mostly necessary to accept dualism provisionally; and it is often naturally found that *sādhakas* or worshippers, in such provisional stages of progress, and teachers while describing Tantrik doctrines from the standpoint of such stages, are seeking to reconcile as far as possible a dualistic view with the monastic goal set before them all. Instances of such attempt may very well be found in the literature of the Tantras, and the recognition of *svagata veda* (or distinction of parts within one unit) in Brahman may just be one of them. But it would be belying our own experiences of Tantrik worship and discipline to admit that the Tantras do not uphold the conception of a Brahman, *nishkḍla*, *niravayaba*, *ekarasa*, that is, *one* beyond any type of organic unity. In fact, the truest position is to hold that the Tantras

as much incorporate into themselves the monism of Sankara as other types of qualified monism or even dualism, reflecting in this respect that harmony of such doctrines which, we maintain, is a marvellous feature of the ancient Vedic culture.

Shakti-worship may of course be admitted to be a special feature developed and emphasised in the Tantras a good deal. The doctrine of Mulaprakriti has therefore a more important bearing and a greater significance in Tantrik expositions of spiritual life and progress. But the Tantras need not, and in fact do not, maintain the absolute reality of Mulaprakriti at the expense of the absolute unity of Brahman, for they almost invariably make the Mulaprakriti perfectly identical with Brahman in the absolute or Nirguna state. If the absolute you agree to regard as beyond all distinctions, *svagata* or otherwise, it matters nothing at all whether you call it the Brahman or Mulaprakriti or anything else. If you want to maintain to the last the reality of Shakti, you may say without any prejudice to Sankara's monism that ultimately Shakti remains as Brahman indistinguishable from it. Sankara says that Maya or Shakti we find empirically to exist as a separate entity, but transcendently we do not find it to exist as such, therefore Maya is *sadasadanirvachaniya*, i. e. incapable of being characterised either as real or unreal. Coming down from the Absolute State, when we find the Creator united to Maya as creation is on the point of coming to exist, Sankara still describes Maya as *tattvānyatvāvyāṅg anirvachaniye nāmarupe avyākrite vyachikīrshite*.* So in the very first impulse of Becoming, Maya exists, but beyond that there is Absolute Oneness as the only Reality. You may call that Brahman or Shakti as you like, but it is not Brahman or Shakti, that is, a duality in any sense.

To make the position clear, let us analyse our conception of Vastu or a reality and its Shakti, How do we get our ideal of Shakti? When we see

fire burning anything brought into contact with it, we say fire has the Shakti to burn. That is to say, when some change is produced we say that this object or that has the power or Shakti of bringing about that change. So our experience of a change produced by an object abides with us as the recognition of a corresponding Shakti in that object, and as long as the change is real to us, the Shakti must be real too. Similarly, we cannot but postulate a Mayashakti when we find that a change has been produced in or superimposed on the Absolute One without a second, in the shape of this creation. So long as this change is real to us we are bound to postulate a Mayasakti. So long as we have to recognise or think of this change, we have also to recognise in Brahman a Mayasakti: we can never transcend this intellectual necessity. But when change becomes unreal to us, when there is no perception of change, when it is all the consciousness of One Absolute Reality, there cannot rise at that time even the *prasanga* or question of a Mayashakti. All we can say therefore at present is that considered transcendently Mayashakti is perfectly *aveda* or one with Brahman and has no transcendental existence as an entity in any sense separate from Brahman. If Sankara maintains the transcendental unreality of Maya, he does so in the sense that Maya ceases to exist there, as it does here i. e. to the empirical reason, as a separate entity. But the Tantras maintain on the other hand the transcendental reality of Maya in the other sense that Maya exists there as Brahman. These two views are perfectly in harmony, and this harmony we find fully represented in the teachings and tenets of Sri Ramakrishna, the greatest Tantrik as well as the Advaitin of the modern age.

How often Sri Ramakrishna used to reiterate that truth realised by him that "ब्रह्म शक्ति अनेक," "Brahman and Shakti are one"! He used to say that Kali when *nirguna* or absolute is Brahman, and when Brahman is *saguna*, it is Kali. He used to speak of this Nirguna and Saguna aspects of the same Kali, his Mother. Here we find Tantrikism absorbing fully into itself the Advaitavada of Sankara. This may of course imply a higher conception of Kali or Maya than what the Sankhya or some other ancient philosophies are found to recognise, in as much as Prakriti is spoken of as

* Name and form, which can be defined neither as identical with Brahman (as Creator or Ikshita) nor as different from it, unevolved but about to be evolved.—Dr. Thibaut's translation (Vide, The Vyasa Sutras, Part I, Chap. 1, Sutra 5).

being beyond the Gunas in her transcendental aspect, but all the same so far as the Tantras are concerned, we find that in them the highest Advaitavada has been incorporated by laying on the ultimate identification of Maya with Brahman an emphasis which Sankara had no philosophical interest to lay, but for which he may even be said to have supplied the cue by the Brahmakāranavada he maintains in some of his commentaries. There we find him very often speaking of Brahman in the same way as the Tantras speak of Mulaprakriti. And this is nothing to wonder at simply because, as Sri Ramakrishna the man of realisation at the present age used to impress upon us, Brahman and Shakti are one and the same reality,—a truth we have been enjoined upon by the great Master never to lose sight of, whatever be the stage of spiritual progress we may be travelling through for the while.

SRI RAMAKRISHNA ANNIVERSARY

(SUMMARISED REPORTS)

AT THE MATH, BELUR.

THE eightieth birthday anniversary of Sri Ramakrishna Deva was celebrated on Sunday, the 21st Feb. last at the headquarters of the Ramakrishna Order and Mission with all the pomp and enthusiasm with which such celebration there is annually attended. The Tithipuja had come off there on Tuesday the previous week, and the usual ceremonies of worship and the great feast given on that occasion made the whole monastery wear an aspect of thrilling blessedness. On Sunday, the Math, as well as the extensive grounds abutting on the sacred river, was splendidly decorated and the life-like portrait of the Great Master was displayed at the head of the lawn in an artificial grove of evergreens and flowers under a beautiful canopy in a temple temporised for the purpose. From morning up to eight at night steamers belonging to the Hoare Miller & Co began to ply from Calcutta, and by railway, boat and carriage and on foot, more than 60000 people poured in from all directions. The sight of this huge concourse of people was as much stimulating to the mind, as the incessant music of devotees joining in parties of Sankirtana was inspiring to the soul. The soul-stirring tunes from concert parties and the highly devotional entertainments provided by Kali-Kirtan parties constituted most attractive features of the day, while the distribution of Prasad and

banquets spread on enclosed fields filled the hearts of thousands of visitors with pious gladness from forenoon to evening. Crowds moved about from place to place the whole day as if in an elysian fair or Mela where the only thing to be hoarded is blessed joy in the name of Sri Ramakrishna Paramahansa. And what suffused the whole celebration with added grace and attraction was the presence in the monastery of the Holy Mother and of His Holiness the Swami Brahmananda. The fact that the huge gathering was representative of almost every race and creed indicated the approaching dawn of true nationalism in India round the rising orb of our great spiritual leader, Sri Ramakrishna Paramahansa.

AT MADRAS.

THE anniversary of the nativity of Sri Ramakrishna Paramahansa was celebrated on Sunday, the 21st February last, in a spacious pandal specially erected in the compound of the Ramakrishna Home, Brodie's Road, Mylapore. The celebration which extended over the whole day was very largely attended. The day opened with a Bhajana. As usual several thousands of the poor, irrespective of caste or creed, were fed in the forenoon, the food being served by the boys of the Ramakrishna Student's Home and a number of students of the local colleges who specially came to take part in this grand and noble work. In the afternoon there was religious discourse by Mr. M. K. Tatachariar B. A., on "the Life of Buddha." At 5-30 in the evening there was a public meeting under the presidency of the Hon'ble Mr. C. V. Kumaraswamy Sastriar, Judge, Madras High Court. Mr. G. Venkataranga Rao, M. A., Secretary to the Madars Landholders' Association, read a suggestive and thoughtful paper on "the Mission of Sri Ramakrishna Paramahansa."—Vedanta Kesari.

AT BANGALORE.

ON Sunday the 21st February, the eightieth birthday anniversary of Sri Ramakrishna, was celebrated by his disciples and devotees at the Sri Ramakrishna Ashrama, Basvanguudi. The Bhajana parties from various parts of the City and Cantonment arrived at the Mutt at 10-30 a. m. At the Anjeneya Temple, Basvanguudi, nearly two thousand poor people were fed between noon and 2 p. m. Brahmasri Yelhanka Venkannadas gave a Harikatha performance in a shamiana that had been pitched in front of the Ashrama. Mr. C. P. Ramaswami Iyer, B. A. B. L., High Court Vakil, Madras, delivered an inspiring speech on Sri Ramakrishna and the New Indian Polity, when Mr. H. V. Nanjundiah, M. A. M. L. C. I. E., First Member of the Council presided. The Maha Bhagavathar of Kurthkote spoke in Kanarese about the life of Sri Ramakrishna. After Mangalarathi and the distribution of Prasad the function came to a close.

AT SIVAGANGA.

THE birthday anniversary of Bhagavan Sri Ramakrishna Paramahansa was celebrated here with great eclat under the auspices of the local Rk.—V. Vedanta Sangham. The Tithipuja was formally celebrated on the 16th February. There was Veda-parayanam and Aratrika in the morning and in the evening there was a lecture on the life and teachings of Sri Ramakrishna by Pandit V. Desikachariar Avergal. The public celebration was conducted on Sunday the 21st February. The proceeding began with Aradhanam about 8 a. m. and the chanting of Swami Abhedananda's Sri Ramakrishna Avatara Stotra a chorus and the distribution of Prasadam. Between 12 and 3 p. m., about 500 poor people were fed. The public meeting began about 4 p. m. M. R. Ry. M. K. Srinivasar, B. A., L. T., delivered a lecture on the teachings of Sri Ramakrishna and Brahman. Sri Subramanya Sastri of Pudukotta lectured in Tamil on portions of the Bhagavata Purana. The President M. R. Ry. M. G. Govindavarada Iyengar Avergal gave useful advice regarding the work and purpose of the Rk.—V. Vedanta Sangham. And the chanting of the Ramakrishna Avatara Stotra closed the public meeting. There was a Harikatha in the night by a member of the Sangham which wound up the proceedings of the day.

AT PARLAKINIDI.

THE Birthday anniversary of Sri Ramakrishna was celebrated here on Sunday the 21st February with great enthusiasm. Early morning Rudrabhishekam was performed in the Dhavalaswara Swami's Temple, accompanied by the recitation of Vedic hymns. In the noon about 800 poor were sumptuously fed. In the evening a public meeting was convened at 4 p. m., in the spacious hall and court-yard of the Radhakanta Mutt. Brahmasri V. S. Narayana Sastri Garu, Junior Telugu Pandit, treated the audience to a lucid and learned discourse on the teachings of the Paramahansa. Then followed in Uriya the eloquent lectures of Babus Balabhadras Doss and Appana Panda Guru on the life and teachings of the great Swamiji. Brahmasri B. Mailayya Sastri Garu, Senior Sanskrit Pandit of the college, entertained the audience with a Harikatha Kalakshepam of the life of the Paramahansa. In the night at 8 p. m., a Sankirtan composed of the leading members of the several Chaitanya Mutts of this town was started at the Radhakanta Mutt going through the town till 1 a. m.

AT BENARES.

At the Ramakrishna Advaita Ashrama on the same date the celebration was held according to the following programme: at 11 a. m., feasts to more than hundred Sadhus and to more than 100 poor people; from 2 p. m. to 4 p. m. a

musical discourse on Krishnalila to an audience composed of about 500 people; in the evening a lecture on the harmony of all religions Sri Ramakrishna effected and his eagerness to bestow on all the precious fruits of his Sadhana: music from 6 p. m. to 8 p. m.

AT ALLAHABAD.

HERE the celebration on that day consisted of Puja from 9 to 11 in the morning, Bhajana from 12 to 1 at noon, feast to the poor from 1 to 2 p. m. and distribution of Prasadam from 3 to 6 p. m.

AT BARISAL.

THE Barisal Ramakrishna Mission celebrated the anniversary as follows: from 7 to 9 a. m., readings, music and feast to the poor patients of the local hospital and from 8 to 5-30 p. m. music and addresses at the hall of the Dharmarakshini Sabha and the same programme at the Mission premises from 6-30 to 8-30 p. m., followed by light refreshment.

AT DACCA.

THE celebration was held here at the late Monini Babu's house. The Ramakrishna Mission arranged a varied programme of music, readings, musical discourses on Sri Krishna's and Sri Ramakrishna's Lila and a dramatic performance of Joydeva.

AT RANGOON.

UNDER the combined auspices of the Ramakrishna Society and the Ramakrishna Sevak-Samiti the celebration was performed here on the 21st Feb. at the premises of the Social club. 500 poor people affected by a recent fire were given a feast and quantities of clothing. Lectures in Hindi English and Bengali were delivered from 4 to 6 p. m. in a meeting presided over by Mr. P. C. Sen the Administrator General of Burma.

AT LUCKNOW.

THE Local Ramakrishna Sevashrama celebrated the anniversary here by forming a party of Sankirtan through some of the streets of the town, by feeding the poor (400 in number) from 2 to 4 p. m. and arranging for lectures in the evening delivered by Babu Upendranath Bal M. A. and Sriji Sundar Ram Iyer.

On the 28th Feb. the anniversary was celebrated at Ranchi with an interesting programme for the whole day. H. H. Swami Sivananda from the Belur Math having graced the occasion by his presence. At Midnapore on the same date the celebration was held with H. H. Swami Subodhananda from the Belur Math to preside over the proceedings. Besides these places, Kankhal, Brindaban, Sargachi-Murshidabad and other localities report the celebration of the anniversary.

Prabuddha Bharata

OR

Awakened India



उसिद्धत जाग्रत प्राप्य वराधिबोधत ।

Katha Upan. I. III. 4.

Vol. XX, No. 227, JUNE, 1915.

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प्राप्य वराभिबोधत ।

Katha Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

VOL. XX]

JUNE 1915

[No. 227

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.—X.*)

Freedom of the will: It is as you feel—you are free to act. But this freedom is a species of necessity. There is one infinite link before, after and between the thought and the action, but the latter take the name of freedom—like a bird flitting through a bright room. We feel the freedom and feel, it has no other cause. We cannot go beyond consciousness, therefore we feel we are free. We can trace it no further than consciousness. God alone feels the real freedom. Mahapurushas feel themselves identified with God; hence they also feel the real freedom.

You may spill the water flowing out of the fountain by closing that part of the whole stream and gathering it all in the fountain; you have no liberty beyond it. But the source remains unchanged. Everything is predestination,—and a part of that predestination is that you shall feel such feeling—the feeling of freedom. I am shaping my own action. Responsibility is the feeling of reaction. There is no absolute power. Power here is the conscious feeling of exercising any faculty which is created by necessity. Man

has the feeling—I act; what he means by power of freedom is this feeling. The power is attended with Responsibility,—whatever may be done through us by predestination, we feel the reaction. A ball thrown by one itself feels the reaction.

But this innate necessity which comes to us as our freedom does not affect also the conscious relations we form to our surroundings. The relativity is not changed. Either everybody is free or everybody is under necessity. That would not matter. The relations would be the same. Vice and virtue would be the same. If a thief pleads that he was under the necessity of stealing, the magistrate would say that he was under the necessity to punish. We are seated in a room and the whole room is moving—the relation between us is unchanged. To get out of this infinite chain of causation is Mukti. Muktas are not actuated by necessity, they are like God. They begin the chain of cause and effect. God is the only free being—the first source of their will, and always experienced as such.

OCCASIONAL NOTES.

THE great outstanding problem for India today is the problem of *Organisation*. The whole country is moving, consciously or unconsciously, but irresistibly no doubt, to that one dictate of the Time-spirit : *Organise*. Behind every movement, from the smallest to the highest, that is springing up anywhere in the country, the ultimate motive when analysed will be found to be organisation of thought and activity on some sort of basis or principle. This new universal impulse is working at the bottom of every effort that our countrymen are now making in the direction of religion, education, sanitation, commerce, industry, social and political adjustment, etc. The modern awakening in India, in a word, has taken the form of this universal impulse for organisation.

This impulse for organisation, when closely analysed is found again to form part of that yearning for collective life that has taken possession of the very soul of India, as it were. The fundamental characteristic of the modern age is that it actuates every country brought under its influence to group together its scattered units in such a way that they may live and act as one man. The same call has been sounded forth to India and she is anxious to respond. And it is essential for her very existence in modern times that this response should be made. The impulse for self-preservation therefore is manifesting itself in India today as the impulse for organisation, and service of the motherland cannot now take any better form than that of helping this work of organising ourselves into our proper type of collective life.

This is the most fundamental demand which India makes just now on everybody who professes to be her servant. Such servants

of India must bring all their services under the one governing idea of organising a collective life for their country. Their activities have, first of all, to be systematised in this way to avoid possible misdirection or waste of energy. In the second place, they must acquire fitness for this work of organising. Then they must clearly know how to proceed in this work and have a vivid idea of the goal. Of these three requisites of a servant of India, the first is necessary simply because what we call our services to the country now-a-days are very often found to be self-inconsistent. Our sentiments prompt us to do things in different spheres of activity which do not admit of being brought under one fundamental point of view. We act in one sphere from one sentiment and in the next sphere we implicitly contradict that. In education, in politics, in religion, we put up attitudes that contradict one another. There is no one National Ideal that has to be realised through every sphere of activity. To remedy such inconsistencies, it is absolutely necessary that there should be one governing ideal under which all our activities are to be systematised.

Now to make this work of organisation, to which all true servants of India are called today, something like a perfect *system* where all their activities may have allotted their proper value and place, these workers must have to place themselves under the guidance of men who can lead in thought and action because of their perfect insight into the work, its methods and its goal. That is to say, the whole work of organisation must proceed from a nucleus organisation which is to reflect in an intensified form the entire spirit and all the essential characteristics of the Indian collective life which it is going to build up. Every true servant of India must seek out this

nucleus and attach himself to it most sincerely and faithfully, casting off all sense of self-importance or jealousy. From such self-consecration, let not the pride of birth, position or learning deter him. Let the lustre of fame acquired through years of toil and self-sacrifice in other fields be extinguished, if need be, when such self-consecration is to be made. For it requires no small capacity for renunciation to become a real nation-builder in India.

Next, what constitutes fitness for the work of organisation? We cannot evidently answer this question before we understand the nature of that work and its goal. So the most central question to ask ourselves is: how should we organise ourselves and with what object? We must have before us clearly defined and outlined that collective life which we are called upon to build up in India today. On the rock of this question many an effort to organise have split. But a satisfactory reply to this question should be the starting-point of every effort on our part to organise ourselves on any scale. Before we do anything, we must fully know what we are going to. As the Indian saying is, before we give a chase to the crow we should ascertain whether the crow, as alleged, has really run away with our head. Do we turn round to look into the past to see whether India had developed any type of nationalism, when we are told that she has to become a nation which she has never been, or in other words, she has to begin building up a collective life which she had never possessed? The new impulse to organise ourselves might have been imparted to us by the example of the West, but that is no reason why we should allow it to dictate to us as to how we should organise and why? But it is exactly this folly of putting ourselves in the leading-strings of the West with regard to the whole question of national organisation that has practically checkmated

our progress today in the direction of nation-building.

Every individual does not set the same goal before himself in his race of life. Then why should every nation have to compete in the same race? The reply perhaps would be made that it is a necessity for every nation to compete in that way simply because it cannot live otherwise in the modern world; to continue to live, each nation must be strong enough in the sense in which other nations are strong, for the very vitals of the weak are apt to be sucked dry to make the strong stronger. Yes, this is a philosophy of collective life which the history of modern Europe, the history of only a few centuries, has evolved. But go beyond these shining centuries to the tale of many an ancient nation and try to find out why the ancient India still lives and others do not. India lives, because like other nations she did not build on political ambition. She allotted to politics the function of a subordinate wheel, as it were, in the machinery of her collective life, such as admits of being worked, under definite but easy safeguards, by any government which ever-changing political fortunes place in authority. Every nation does not treasure up its life-principle in the same repository; neither does every nation garner its resources for fighting death in the same armoury. In most nations, this receptacle for the life-principle is hewn out of political or social ambition, and when political or social life is exposed to danger or dissolution, these nations rise and make a life and death struggle. All the wealth of enthusiasm, all energies and resources, are arrayed round this treasure-box within which rests the life-principle of a nation, and the hand of the enemy if laid on this treasure-box sets in tremendous activity the deepest and the fiercest forces that lay perhaps seemingly moribund before.

In history we never find India engaging in such life and death struggle when her political life is in danger. We never find the deepest forces and resources of her life called forth into action when her politics is in fatal confusion. But look closely into the rise of the ancient Rajputs, of Shivaji's Maharattas, of Guru-Govinda's Sikhs. In every case you find the enemy's hand first laid on religion and as a result wonderful Kshattriyas are created and flung upon the arena from mysterious hidden resources. India has made the choice long ago; her dice has long been cast. Her life-principle has long become established within the citadel of her religion. Any effort now, so late in the day, to transplant it will but surely kill it. So it is a question of the utmost gravity for us as to how we proceed in our work of collective organisation. We must impress on our minds as clearly as possible the important fact that we have no choice left in the matter. We must fully accept those conditions which our past history imposes on our present task. It is in fact not a work of organisation to which we are called today by Providence, but more accurately it is a work of re-organisation. Perhaps materials have changed a little, perhaps circumstances have changed much, perhaps old methods have to be supplemented by new ones, but the work that lies before us, taken as a whole, is the same that the real makers of India have been addressing themselves to again and again in the whole course of her history.

It is the work of nation-building. And how is it that India takes so much time in building up a nation, while in other countries a century or so would be enough for the purpose? The answer is that India accepts the law of life and death and triumphs over its course while others ignore it. India has her foothold on immortality, so that life and death pass over it as sunshine and shadow. India pitched her aim high on things of the spirit;

the main current of her life is surrendered to the spirit. Her life therefore is not all a forfeit to matter, or in other words to death. When death, which alternates with life in their jurisdiction over everything that is of earth, appears, the whole fabric of life in India does not tumble down, but only its superstructural parts. The stream of life shrinks back from the high surface to which it rose, but its main current maintains its course, lowly but held fast to the firm bed-rock over which history has traced it. The life-principle is there, held secure within the depths of spiritual pursuits. Thus death comes to other nations as grim dissolution, but to India only as an involution. The law of life and death that obtains in the world of matter does not affect her life-principle but simply creates for her a problem of repeated reorganisation after periods of superstructural dissolution.

So this problem of reorganisation has to appear again and again in our history. It is this necessity which is asserting itself today as the impulse of a national re-awakening in India. This problem of reorganisation has started up as it were from its quiescence. It is slowly and majestically moving towards its solution; and we have simply to give up our prepossessions acquired through Western education, we have only to renounce Western ways of nation-building through politics, and we shall find that the problem itself through our sincere efforts to understand it will lead us to the solution. And it is not yet a life and death problem, if of course we do not in the meantime add to its keenness the hopelessness due to negligence. No hostile hand aims at the life-principle; only we have to rally round it all our resources of thought and activity, resources which we are wasting most blindly on the field of political aspirations. Let us collectively seek the quickening touch of that life-principle which lies ensphered within religion and religion will organise all other interests and concerns of

our life according to their respective value and importance in that scheme of collective life which religion has all along been working out only in India. Let us try to discuss next month how religion offers to organise us today.

POETRY AND RELIGION.

POETRY seeks to express the play of human sentiment, religion seeks to restore to it its real foundation and keynote. Poetry takes sentiment *as it is*, religion seeks to make it *as it ought to be*. Poetry, primarily, is expression, religion is education.

But poetry and religion may go hand in hand. While poetry may coalesce into religion, religion which is of the very essence of poetry may also concern itself with its expression as such. When religion takes up poetry, Beauty which is idealised in the latter becomes at the same time realised in it; but when poetry takes up religion, Beauty which is realised only in religion becomes merely idealised in it.

Poetry is sentiment expressed round an idea, religion is sentiment experienced as part of spiritual realisation. So religion may or may not be expressed as poetry, however much experienced as its essence. And poetry may or may not reach the depths of religion, however much religious in expression.

Ramprosad, for example, combined in himself both religion and poetry. What he felt as poetic, he realised also as religion. Poetry in him did not simply come out of a heart throbbing with appropriate feeling in presence of an *idea*, but it used to express in word and tune *actual experience* such as moved the heart from beyond its bounds. Here we find religion taking up poetry.

While in religious hymns, composed so plentifully now-a-days, we oftner find poetry taking up religion. Here it is an idea manu-

factured in intellect which raises waves of feeling in the heart and creates poetic expression. Here it is the ideal, and not the real, that comes out in poetry. And that is enjoyable and edifying no doubt, but to make poetry an unfailing inspiration in religion, the real experience must come out through it and speak.

Even the final test of true poetry is this reality of experience. Apart from religion, poetry as poetry must pass this test to become immortal. In religion, the experience which moves the heart to create poetry belongs to a higher plane. But in poetry generally, the experience which should thrill the heart to break out in poetic utterance has a specific, though lower, plane allotted to it. It is that mental plane where sentiment and idea appear distinguishable from each other,—where sentiment as such responds to idea as such and the sequence is discernible for all practical purposes. In the higher plane spoken of above, namely the plane of spiritual realisation, sentiment and idea surrender themselves to a higher unity of experience. There they are indistinguishable, for they lose their character and being in this higher type of experience.

This response of sentiment to idea is the life and soul of poetry, and the reality and purity of this response is the final test of true poetry. In man, this experience of sentimental response to idea is of course universal, but in a poet, this response habitually carries with it a peculiar impulse for artistic verbal expression while the same impulse *may* manifest off and on in life in the case of any other man. In poetical creation, this peculiar impulse is the instrument by which the sentimental response as reacting on the stimulus of idea is shaped forth into beautiful expression.

Now it is important to note that this sentimental response to idea admits of being artificially produced in our minds, and a man in whom the impulse for poetic expression is

natural and habitual may just create poetry by forcing, more or less, an idea on his sentiment to elicit its response. When sentiment works thus under compulsion, when it is deliberately churned, as it were, by the impulse for poetic expression with the dasher of an idea, the value of its output is naturally affected and poetry becomes less inspiring and stimulating to the soul of the readers. In it there is not that glow of sincere sentimental response which fully and readily echoes itself back into the depths of our hearts. Real sincerity is telling without fail. Sentiment profoundly sincere is bound to smite the chords of our heart and transfer to it a lasting and tangible asset of feeling. But when response of sentiment to idea in a poet is artificially induced, when the poet does not feel from the very depths of his heart,—depths where lie the real springs of his conduct in life,—the result is indeed poor. But this poverty may not be obvious at the beginning. The impulse for artistic expression, natural to a poet, may do its best to compensate the defective response of sentiment in the poet's mind. He may try his best to make good in expression what he lacks in sentiment; the artist in the poet may try to put forth what the seer in him failed to supply. And modern culture has put such a big premium on the art of expression that the question of sincerity, of the real man behind, is apt to be easily brushed aside. Now-a-days the artist in the poet would score on how poor soever the seer in him may be. We do not very often pause to see whether the sentimental response in the poet was laboured or unreal, for we have formed the habit of being fully satisfied with beauty and loftiness of expression. We expect of the poet to squeeze with nice words out of our hearts what sentiment he can, but we do not expect his words to come and make our hearts flushed with lasting spontaneous response, so that a character with definite ideals might be shaped out from within the sphere of our

poetic feelings. Most of our modern poets therefore easily come up to the superficial range of our expectations and admirably fulfil them.

Thus the foundation of experience on which a poet has to build his art may just be nebulous and insecure. His utterances may be lacking in the reality of experience. He may be more a poetical artist than a poetical seer, and his productions will create a nine days' wonder and glare to give up after that their claim on immortality.

What makes poetry immortal is the reality of experience which speaks from behind it. There is no mistaking its effect for its sentiments abide with us as a powerful potentiality of character. Such poetry transmits to you something tangible, distinct, for the experience which created it was real. Reality imparts reality, void can create only void. Power of expression cannot modify this law.

History proves that this reality of poetical experience is the gift of religion, and also, if a man be sincere in his religion, if what he practises as his religion reflects his sincere convictions however much narrow or even agnostic, he is found to be sincere in other spheres of sentiment. If you sincerely believe and act up to what you speak of religion and God, the presumption is that you express what also you sincerely feel as your poetic sentiments. But if you talk religion profoundly while you practise or realise it superficially, if you are, in a word, a hypocrite in religion, you are sure to be a hypocrite in your poetry.

We hear much now-a-days some people saying that we have only to take what a poet says and profit by it; why should we pry into what he does or is in life? But, pray, what do you mean by profit? Surely you mean only the intellectual treat which you derive from your favourite poet's utterances. But that is not all the profit we should expect from our study of poetry. Poetry is an art, not simply because of what and how it ex-

presses or suggests, but also because of what and how it affects in the character of those that study it. From poetry we should not only know what the poet feels, but know it in a manner to be able to rise to that height of "untried being" where such feeling habitually dwells. This uplifting power of poetry proceeds not from the silken web of words which the poet weaves but from those depths of his being where lie the springs of his conduct and character in life. If we remember this, then the wisdom of the advice to hold on to the poet and let go the real man behind him would be too apparent!

Educated India is claiming to day an intellectual renaissance. Let them remember that they never suffered in the past by making intellect the handmaid of spirituality, for intellect realises its highest freedom in and through leading us beyond itself to spiritual experiences. Let them seek to invest sentiment with the authority of spiritual realisation. Let their culture move in an orbit determined by the central spiritual goal, and poetry freed from the hypocrisy of artificial sentiment derive its inspiration from actual experience and acquired character.

EPISTLES OF SWAMI VIVEKANANDA.

XLIX.

9 Ray Court Gardens,
Westminster, S. W. England,
13th November '96.

Dear—

* * I am very soon starting for India, most probably on the 16th of December. As I am very desirous to see India once before I come again to America, and as I have arranged to take several friends from England with me to India, it is impossible for me to go to America on my way, however I might have liked it.

Dr. J. is doing splendid work indeed. I can hardly express my gratitude for the many kindnesses and the help he has given me and my work..... The work is progressing beautifully here.

You will be interested to know that the first edition of Raja Yoga is sold out, and standing order for several hundreds more.

Yours &c.,
Vivekananda.

—
LXX.

39 Victoria St., London, S. W.
28th Nov. '96.

Dear Sisters,

* * I feel impelled to write a few lines to you before my departure for India. The work in London has been a roaring success. The English are not so bright as the Americans, but once you touch their heart, it is yours for ever. Slowly have I gained and it is strange that in six month's work altogether I would have a steady class of 120 persons apart from public lectures. Here everyone means work—the practical Englishman. Capt. and Mrs. Sevier and Mr. Goodwin are going to India with me to work and spend their own money on it! There are scores here ready to do the same: men and women of position, ready to give up everything for the idea once they feel convinced! And last though not the least, the help in the shape of money to start my 'work' in India has come and more will follow. My ideas about the English have been revolutionised. I now understand why the Lord has blessed them above all other races. They are steady, sincere to the backbone, with great depths of feeling,—only with a crust of stoicism on the surface; if that is broken you have your man.

Now I am going to start a centre in Calcutta and another in the Himalayas. The Himalayan one will be an entire hill about 7000 ft. high—cool in summer, cold in winter. Capt. and Mrs. Sevier will live there and it

will be the centre for European workers, as I do not want to kill them by forcing on them the Indian mode of living and the fiery plains. My plan is to send out numbers of Hindu boys to every civilised country to preach—get men and women from foreign countries to work in India. This would be a good exchange. After having established the centres I go about up and down like the gentleman in the book of Job.

Here I must end to catch the mail. Things are opening for me. I am glad and I know so you are. Now all blessings be yours and all happiness with eternal love,

Vivekananda.

What about Dharmapal? What is he doing? Give him my love if you meet him.

LESSONS ON RAJA-YOGA.

[*Unpublished Class-notes given by the Swami Vivekananda.*]

(*Continued from page 15.*)

III.

To return to the Imagination :

We have to visualize the Kundalini. The symbol is the serpent coiled on the triangular bone.

Then practise the breathing as described before and while holding the breath, imagine that breath like the current which flows down the figure 8; when it reaches the lowest point imagine that it strikes the serpent on the triangle and causes the serpent to mount up the channel within the spinal cord. Direct the breath in thought to this triangle.

We have now finished the physical process and from this point it becomes mental.

The first exercise is called the "gathering-in." The mind has to be gathered up or withdrawn from wandering.

After the physical process let the mind run on and don't restrain it; but keep watch on your mind as a witness watching its action. This mind is thus divided into two—the player and the witness. Now strengthen the witnessing part and don't waste time in restraining your wanderings. The

mind must think, but slowly and gradually, as the witness does its part; the player will come more and more under control until at last you cease to play or wander.

2nd Exercise: Meditation; which may be divided into two. We are concrete in constitution and the mind must think in forms. Religion admits this necessity and gives the help of outward forms and ceremonies. You cannot meditate on God without some form. One will come to you, for thought and symbol are inseparable. Try to fix your mind on that form.

3rd Exercise: This is attained by practising meditation and is really "one-pointedness." The mind usually works in a circle, make it remain on one point.

The last is the result. When the mind has reached this, all is gained—healing, clairvoyance, and all psychic gifts. In a moment you can direct this current of thought to anyone as Jesus did with instantaneous result.

People have stumbled upon these gifts without previous training, but I advise you to wait and practise all these steps slowly; then you will get everything under your control. You may practise healing a little if Love is the motive, for that cannot hurt. Man is very short-sighted and impatient. All want power but few will wait to gain it for themselves. He distributes but will not store up. It takes a long time to earn and but a short time to distribute. Therefore store up your powers as you acquire them and do not dissipate them.

Every wave of passion restrained is a balance in your favour. It is therefore good *policy* not to return anger for anger, as with all true morality. Christ said: "Resist not evil," and we do not understand it until we discover that it is not only moral but actually the best policy, for anger is loss of energy to the man who displays it. You should not allow your minds to come into those brain-combinations of anger and hatred.

When the primal element is discovered in chemical science the work of the chemist will be finished. When unity is discovered the science of religion is reached and this was attained thousands of years ago. Perfect unity is reached when man says "I and my Father are one."

SRI RAMAKRISHNA: THE GREAT MASTER.

Chapter III.

LIFE AT KAMARPUKUR.

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THE feelings of Srijut Khudiram can better be imagined than described when at the age of thirty-nine he came to settle at Kamarpukur. Fate had indeed been hard upon him in taking away at one stroke all that he possessed and leaving him entirely at the mercy of others,—and that, for no fault of his own, but for his scruples to become the instrument in the hand of the wicked to bring undeserved wrong on the heads of his simple and weak neighbours. Yet through all the bitterness and despair that well-nigh overwhelmed him during the dark days of persecution and of sorrow for separation from those whom he held near and dear, he felt from time to time the calm and unwavering assurance within himself that he had done well in not yielding to the tempter. The good had been looking up to him with admiration and a feeling akin to awe, and the selfish, the worldly and the bad holding his conduct to ridicule, and he heeded not their praise or blame; but had it not been for that assurance within he could hardly have been able to hold himself firmly to the path that he chose for himself. And yet he felt much stunned by the blow when it came. But he blamed none, not even the wicked Ramananda, for all that had befallen him, after he had recovered himself from the effects of the same. For had he not heard from the scriptures that man reaps in his present incarnation what he had but sown in the past? And had not the Deity whom he worshipped, the pure and immaculate Sri Ramachandra, suffered more than any man had done before, while He made his sojourn through this 'vale of tears,' to bring home to men that sufferings and miseries were sure to visit all here below and were the best of all teachers? Then, when he thought of the unaccountable way in which help had come to him in his darkest moment, his heart became full of thankfulness towards his God and

he felt that he would never be left forsaken, come whatsoever may to make his cup of misery fuller than ever. And along with that came the determination in him never to swerve from the path of righteousness in future. Thus we find him living at present at Kamarpukur from day to day without making any plans for the future and passing his days in company with his wife like a 'Vanaprastha' or recluse of old, in worship and devotion. He kept a little hut separate for the purpose and passed many hours of the day within it in practising exercises helpful to concentration, in prayers and in deep contemplation of and communion with his *ishtam* (or, that expression of the Deity to which he had been directed by his spiritual preceptor as being specially helpful to quicken and stimulate his spiritual impulses).

The wants of the family were few and Khudiram, who had a sort of practicality peculiar to himself though regarded by many as a visionary, made up his mind never to increase them. The little plot of land which his friend Sukhlal had given him, began to produce rice more than sufficient to last the family throughout the year; and his method was to offer especial prayers to the Deity and sow a few paddy seeds with his own hands on the field uttering the words 'Victory to the heroic Scion of Raghu,' before he engaged hired labour to finish its cultivation. And strange as it may appear, the story runs in the family that the field never failed him even at times when draught and scarcity prevailed throughout the land! The plot of land is called even to this day *Lakshmi-jala* or the land belonging to the goddess of wealth, for that very reason.

Secure of the produce of his field Khudiram found that he could devote his life henceforth to plain living and high thinking towards which he felt himself drawn strongly by the present state of his mind. The climate of Bengal in which so little is needed to keep body and soul together and the old custom of India which made society responsible for providing the necessities of life to the real spiritual aspirant, helped him to it.

For his neighbours who had enough to spare would send to him unasked, what they thought might be wanted for his little family. But here also Khudiram had set up strong barriers in the way of accepting presents, so that he might not lose

his self-respect and independence of mind and above all, that he could teach himself the lesson of looking to God and never to men for help and comfort even in little things. And the rules that governed his conduct in this direction were, firstly, that he would never accept anything from one who was not his equal in society as regards the circumstances of birth, secondly, that he would never accept anything even from such a person in case he disregarded the open injunctions of the Scriptures in order to earn the creature comforts of life; and thirdly, that he would never accept anything even from one equal to him in birth, in case that person took dowry money for giving his daughter in marriage, for, that he regarded as tantamount to selling one's daughter. Strange as the last of the above conditions may sound to the reader, it will appear in proper light when he considers the fact that the custom of marrying one's daughter to the party who paid the most had prevailed in this part of Bengal until it had become a regular evil and Khudiram and others of his opinion had to set their faces against it in this manner to rouse self-respect in the mind of the misguided fathers and make it peremptory on them to correct themselves.

Impressed by his recent misfortune with the transitory nature of prosperity which wealth brings one in society, Khudiram gave up for ever the idea of struggling to regain his former position and devoted himself entirely to the leading of the higher life in the light of the Scriptures. Things transpired as if guided by some higher power to confirm him in that decision. It was at this time that he gained the image of his tutelary deity *Raghubira*, in a wonderful way. Happening to return to Kamarpukur after visiting a distant village on business one day, he felt tired and rested awhile underneath a tree on the side of the road, which lay across a wide field. Overcome by fatigue and slumber he now dreamt that his own *ishtam*, the divine Ramchandra, was standing before him, and telling him that he would like to go to his house and always bless him and his family with his benign presence there. Overjoyed at this unexpected turn of events and overwhelmed with sorrow the next moment to think of his poverty, he beseeched him with tears in his eyes, not to do so, for he had not the means to serve him properly.

At this the Deity seemed to be very pleased and insisted on going with him, assuring him that he would never feel offended for he knew that he would serve him to the best of his ability. Khudiram then awoke to wonder at this extraordinary dream. The place where he saw his own *ishtam* in his dream seemed to be the one adjacent to where he was lying, and on going to make a closer inspection of it his eyes fell on what seemed to be a little stone image lying by the side of a venomous cobra. Nothing daunted he went to the spot to find the cobra gone and the image lying as he had seen before! But what was his wonder when the image turned out on examination to be really of the divine Ramchandra, of whom he had dreamt a little while ago! The devotee in him believed from that moment, that it was indeed Sri Ramchandra whom he had seen, and believed also in the promise that, He would henceforth bless his home and remain with and protect him in a special sense! With a heart full of the ecstasy of devotion and awe he hastened to his home with the image and placing it in the hut in which he performed his meditations, related the event to his faithful wife.

Khudiram seemed to have made rapid strides towards spiritual realisations at this period of his life. The accounts which we have found of him state that his noble figure used to literally glow with the fervour of devotion when he repeated his invocation to mother Gayatri in his daily prayers in the morning and at night; that he frequently saw the vision of mother Sitala as a sweet girl leading and helping him while he busied himself daily with his task of gathering flowers for his worship at break of dawn; and that he practised truthfulness so strictly in every thought, word and deed that people came to believe that no untruth could cross his mind or pass out of his lips even in times of jest. And such was the loving reverence that they felt for the man whose ways of life were so different from theirs, who welcomed poverty and rejoiced to see others happy, who blessed and helped all who came to him for advice and guidance, and settled all disputes among them with justice tempered with kindness,—that they gradually came to look upon him as a veritable seer whose every word could not but be true. They stood up in respect whenever he would pass by their houses,

never allowed themselves to talk foolish things before him and would wait taking their plunge into the waters of the big tank, Haldarpukur, as long as he would be bathing in it.

And if Khudiram made such a wonderful impression on the mind of his neighbours, his wife, the sweet and graceful Chandrá, did none the less. But the impression that she made was of a different nature altogether. For they found in her the mother, who was ever careful to look after the comforts of even the lowest of them, and would sacrifice her time and what little she had to feed and clothe them whensoever they were ill or in want. The children of the neighbourhood engaged her special attention and their mothers found in her always such ready sympathy, that they would assemble in her hut in their leisure moments and would seek her advice and help in their troubles. Thus her great mother-heart made her the centre of a large family, as it were, in the village. The elderly ladies of the neighbourhood felt themselves attracted towards her as to their own daughters. And to those who were equal to her in years she had in her heart such genuine friendship that they longed to be in her company always.

All those and more came to Chandrá naturally as she became accustomed to her new mode of living and environments. But inured to plenty it was hard for her at first to face life thus with nothing else but a stock of deep trust in God. And had it not been for her brave and truly devoted husband she would most surely have broken down in the attempt. For days there were, when such dire want stared her in the face that she knew not how she would be able to cook her next meal for her husband and children in spite of her observing the strictest economy and depriving herself even of the bare necessities of life. And Khudiram knowing by her looks what was in her heart would encourage her by saying, "Are we not under the protection of the all powerful *Raghubira* and ought we not to observe fast on the day in which we are not able to offer Him anything? So be of good cheer and make up your mind to starve with Him as your companion if such be His will." Chandrá, who had perfect trust in her noble husband, felt then as if the burden had been lifted from her and went about joyfully in her daily round of duties. And strangely enough presents

in the shape of food grains and vegetables would always reach her on such an occasion from unexpected quarters and she found that *Raghubira* was indeed looking after her!

The faithful heart of Chandrá and her simple devotion raised her sometimes to mental planes from which she would see visions of gods and goddesses. It may have been a subjective affair with her, as all visions are in which the intense concentration of the mind on a single train of thought seeks relief, as it were, in projecting it outwards. Yet it shewed none the less that she had been advancing unconsciously towards the habit of thinking deeply on a subject, a habit which in its culmination leads one to the goal of realising the highest spiritual truth of the oneness of Being. It is stated that she had such a vision once, of the mother Lakshmi, the goddess of wealth, at this period of her life. Her boy Ramkumar who had become about fifteen years of age at that time had been receiving his education in Sanskrit grammar and literature generally and in Smriti or the Hindu Laws, by joining the *Tola* or *Chatuspali* after becoming familiar with the three R's under the village pedagogue, and had been helping the family also, by earning something as a priest in the *pūja* or worship of the tutelary gods in a few private families of the neighbourhood.

It is stated that Ramkumar went one day to perform the worship of the goddess Lakshmi in the village of Bhursuba a mile to the north of Kamarpukur. It was the night of fullmoon and as the goddess was being worshipped at an advanced hour in the evening he was rather late in returning home. Chandrá getting anxious for the safe return of her boy waited as long as she could on the threshold of her hut, and then went slowly to the crossing of the road leading to Bhursuba with the intention of asking anyone who might chance to come from that direction about him. She scanned with eager eyes the meadow through which the road lay, but finding none approaching waited and fell to musing. She started suddenly from her reverie by the sound of footsteps of one coming from the direction of Bhursuba, to find a beautiful lady dressed gaily as if for some festive occasion and having curious ornaments and jewellery on her of great value, approaching her all alone! On her drawing near she accosted her with the inquiry

of her boy and the lady replied that she had met him a little while ago and that he would be returning shortly. The simple-hearted Chandrá thanked her heartily and then getting anxious for the safety of the lady in turn asked her not to travel all alone at this late hour and invited her to become her guest for the night. The lady replied that she could not accept her kind offer as she would have to visit certain people that night but promised to come to her some time. She then wended her way by the side, of Chandrá's home and entered a bypath that led to the house of her wealthy neighbours, the Laha family. Chandrá thinking within herself that she had lost her way hastened to the spot to help her with directions about the road but could not find her now though she searched for her everywhere round the place. And even as she was engaged in this fruitless task a strong feeling suddenly took possession of her that she had seen and spoken ere long to none else but to the mother Lakshmi herself,—and that she had deigned to visit her thus to offer her consolation about her boy! And as Chandrá was repeating this vision to her husband with a heart full of grateful devotion, her boy Ramkumar entered the threshold of her home.

Thus passed ten years at Kamarpukur and few were the events that disturbed the even tenor of the life of this little family during the time. The betrothal of Katyayani, the daughter of Khudiram to Kenaram Banerje of Anur, a village about two miles to the north and the marriage of Ramkumar with the sister of that person (Kenaram) may be cited as examples of such. Then there was the sad event of the death of Sukhlal some time during the period, the friend, who had been so faithful to Khudiram up to the last. Then again there came the betterment of the financial condition of the family partly by the earnings of Ramkumar, who had finished his education by this time, and also by the monthly help that began to come to the family regularly from Ramchand, son of Ramsila the sister of Khudiram, who had become a *mukhtar* (lawyer) and joined the bar at Midnapur. Khudiram as we have told already was very fond of Ramchand and used to pay visits to him and his family at Selampur from time to time. And the story runs in the family how after starting once for that place on such a visit he travelled actually

more than half the distance and then postponed it and returned to Kamarpukur with a basket full of fresh young leaves of the Bel tree that grew by the side of the road solely for the purpose of offering them to Siva, for he could not find such fresh leaves to offer to Him for some days past, it being the month of February when that species of trees sheds their old leaves.

The management of the affairs of the family having fallen on Ramkumar, Khudiram was able to turn his attention at present to other directions. He felt a strong inclination within to roam freely now for some time, leaving all cares behind, and planned a pilgrimage on foot to the holy temple of Ramesvara, in the southern-most part of India. He started early in the year 1824 for this purpose and did not return to Kamarpukur until some time during the next year. It is said that the *linga* image of Siva named Ramesvara that is still to be seen at the house of Khudiram was brought during this pilgrimage. The year following saw the birth of the second son of Khudiram, and the new-born babe was named Ramesvara in remembrance of the event happening a little after the return of his father from the pilgrimage of that name.

Swami Saradananda.

CREATION AS EXPLAINED IN THE TANTRA.

BY MR. JUSTICE J. G. WOODROFFE.

(*Continued from page 93.*)

Transcendentally creation of all things takes place simultaneously and transcendentally such things have only a Mayik reality. But from the standpoint of Jiva there is a real development (Parinama) from the substance of Mula bhuta avyakta vindurupa (as the Sharada calls Mula-prakriti) of the Tattvas, Buddhi, Ahankara, Manas, the Indriyas, Tanmatras and Mahabhutas in the order stated. The Tantra therefore adopts the Sangkhyan and not the Vedantic order of emanation which starts with the Apanchikrita Tanmatra, the Tamasik parts of which on the one hand develop by Panchikarana into the Mahabhuta and on the other the Rajasik and Sattvik parts of which

are collectively and separately the source of the remaining Tattvas. In the Tantra the Bhutas derive directly and not by Panchikarana from the Tanmatra. Panchikarana exists in respect of the compounds derived from the Bhutas. There is a further point of detail in the Tantrik exposition to be noted. The Tantra, as the Puranas and Shaiva Shastras do, speaks of a threefold aspect of Ahangkara according to the predominance therein of the respective Gunas. From the Vaikarika Ahangkara issue the eleven Devatas who preside over Manas and the ten Indriyas; from the Taijasa Ahangkara is produced the Indriyas and Manas; and from the Bhutadi Ahangkara, the Tanmatras. None of these differences in detail or order of emanation of the Tattvas have substantial importance. In one case start is made from the knowledge principle (Buddhi), on the other from the subtle object of knowledge the Tanmatra.

The above mentioned creation is known as Ishvara Srishti. The Vishvasara Tantra says that from the Earth come the herbs (Oshadhi), from the latter, food, and from food seed (Retas). From the latter, living beings are produced by the aid of sun and moon. Here what is called Jiva Srishti is indicated, a matter into which I have no time to enter here.

To sum up, upon this ripening of Karma and the urge therefrom to cosmic life, Nishkala Shiva becomes Sakala. Shakti manifests and the causal body of Ishvara is thought of as assuming seven causal aspects in Sadrishta Parinama which are aspects of Shakti about to create. The Para Vindu or state of Shakti thus developed is the causal body of both the manifested Shabda and Artha. The Paravindu is the source of all lines of development whether of Shabda or as Shamblu of Artha or as the Mulabhuta of the Manifested Shabdārtha. On the completed ideal development of this causal body manifesting as the triple Shaktis of will, knowledge and action, the Shabdārtha in the sense of the manifested world with its subtle and gross bodies appears in the order mentioned.

From the above description it will have been seen that the creation doctrine here described is compounded of various elements some of which it shares with other Shastras and some of which are its own, the whole being set forth according to a method and terminology which is peculiar to itself.

Thus there is Adrishta Srishti up to the appearance of shakti as Paravindu. The theory which is a form of Advaitavada has then characteristics which are both Sargghyan and Vedantic. With the latter it posits a Nirguna Atma and Maya in the sense that Avidya produces an apparent changing manifold where there is a real unchanging unity. In this Tantrik Advaitavada, three special points are Shakutattva, the reality of Mulaprakriti, Sadrishta Parinama which is a kind of Vivatta and a doctrine of Laya. This development extends up to the appearance of the manifested Shabdārtha. In such development it posits a real principle of Becoming or Mulaprakriti. Thereafter it states a real Parinama of the Tattvas in general agreement with the Sargghya. Other points of similarity with the latter system have been already noted. Lastly there is Yangika Srishti of the Nyaya Vaisheshika in that the world is held to be formed by a combination of the elements. It accepts therefore Adrishta Srishti up to the appearance of Shakti; Vivatta Srishti up to the complete formation of the causal body known as the Kamakala; thereafter Parinama Srishti of the Vikritis of the subtle and gross body produced from the causal body down to the Malabhutas; and finally Yangika Srishti in so far as it is the Bhutas which in varied combination go to make up the gross world.

There are (and the doctrine here discussed is an instance of it) common principles and mutual connections existing in and between the different Indian Shastras notwithstanding individual peculiarities of presentment due to natural variety of intellectual or temperamental standpoint or the purpose in view. Shiva in the Kulavaya says that all the Darshanas are parts of His body and he who severs them severs His limbs. The meaning of this is that the six Darshanas are the six minds and these as all else are parts of the Lord's Body.

Of these six minds Nyaya Vaisheshika teach Yangika Srishti; Sargghya and Patanjali teach Yangika Srishti and Parinama Srishti; Vedanta teaches Yangika Srishti, Parinama Srishti according to the empirical method and Vivatta according to the transcendental method. The Tantra includes all these various forms of Srishti adding thereto an Adrishta Srishti of the nature above described. In this sense it is their synthesis.

(Concluded).

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 96).

वैराग्यशतकम् ।

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
व्यापारैर्बहुकार्यभारगुणभिः कालोऽपि न जायते ।
हृत्ता जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥

43. Daily with the rising and setting of the sun, life shortens, and time (i. e. its flight) is not felt on account of affairs heavily burdened with manifold activities. Neither is fear produced at beholding birth, death, old age and sufferings. (Alas,) the world is become mad by drinking the stupefying wine of delusion.

राश्री सैव पुनः स एव दिवसो मत्वा मुधा जन्तवो
भावन्त्युद्यमिन्स्तथैव निभृतप्रारब्धतत्त्वक्रिया ।
व्यापारैः पुनरुक्तभूतविषयैरित्यंबिधेनामुना
संसारं कदर्थिता वयमहो मोहाच्च ज्ञानमहे ४३

44. Seeing though the same night to be ever following the same day, in vain do creatures run on (their worldly course) perseveringly and busy with various activities set agoing secretly i. e. by individual mental resolves. Alas, through infatuation we do not feel ashamed at being thus befooled by this *samsara* (life) with occupations in which the same particulars repeat themselves!

[The idea of a man so profoundly deluded by desire we live! For ever growing old itself, it makes all things look fresh and new, otherwise no worldly pursuit has any real novelty. They are as stale as the uniform appearance of day and night following each other.]

न ध्यातं पद्मीश्वरस्य विधिवत्संसारविच्छिन्नये
स्वर्गद्वारकषाटपादनपदुर्भोऽपि नोपार्जितः ।

नारीपीनपयोधरोद्युगलं स्वप्नेऽपि नास्तिङ्गितं
मातुः केवलमेव यौवनवनच्छेदे कुठारा वयम् ॥४४॥

नाभ्यस्ता प्रतिवादिबुन्ददमनी विद्या विनीतोचिता
सङ्ग्रामैः करिकुम्भपीठदहनैर्नाकं न नीतं ययः ।
कास्ताकोमलपल्लवाधररसः पीतो न चन्द्रोदये
तादृश्यं गतमेव निष्फलमहो मृग्यालये
दीपवत् ॥४५॥

विद्या नाधिगता कलङ्कुरहिता विषं च नोपार्जितं
शुश्रूषापि समाहितेन मनसा पित्रोर्न संपादिता ।
बालोच्चायतलोचनाः प्रियतमाः स्वप्नेऽपि नास्ति-
ङ्गिताः

कालोऽयं परपिण्डलोपतया काकैरिव प्रेर्यते ॥४७॥

45, 46, 47. न ध्यातं etc. The feet of the Lord have not been meditated upon (by me) in due form for the sake of doing away with this *samsara* or worldly bondage. स्वर्गद्वार etc, neither has *dharma* (merit through performance of religious duties) been earned such as is strong to knock open the gates of heaven. मातुः केवलमेव etc. We have simply proved to be hatchets, as it were, to cut down the garden of our mother's youth, i. e. we have simply made our mother age through giving birth to us. That is the only result, we find worthy of mention.

नाभ्यस्ता etc. The proper scholarship for a cultured man such as enables one to defeat hosts of disputants, has not been acquired. सङ्ग्रामैः etc. By the point of the sword strong to knock down the capacious temples of elephants fame has not been carried to the heaven. तादृश्यं etc. Useless has youth passed away like lamp in a deserted house.


विद्या नाधिगता etc. Knowledge free from defect has not been mastered; कलङ्कुरहिता means 'free from doctrines incapable of proof.' विषं च etc. riches neither are earned. शुश्रूषापि etc. Services to parents have not been rendered with single-mindedness. कालोऽयं etc. Like crows, all the time has been passed in greediness for food, i. e. maintenance, obtainable from others.

[These three stanzas (nos. 45, 46, 47) strike a rather anomalous note. Here the poet personates

a man whose life has been, like the lamp burning in a deserted abode, a thorough failure. Such a man is looking back on his youthful years of unmitigated worthlessness. But are the reflections he is making here typical of those who are at the threshold of true renunciation? By no means are they typical. The poet here simply takes up a particular case of an aspirant after renunciation which may just serve his poetical purposes best. This aspirant has had in his youth no taste of glory either as a pious man, a dutiful son, a scholarly student, a brave warrior or a lover of women. He appears to lament here that none of the fourfold aims of human life (धर्म, religious merit; धन, wealth; काम, fulfilment of desires, and मोक्ष, final salvation) has been pursued by him in the past with any the slightest success. Perhaps he means that that is best calculated to impress on his mind the vanity of all the ends of a householder's life. But this impression of vanity and consequent non-attachment may very well come, and come with perhaps greater completeness, to men who had the ability to succeed in life, and such men may not at all look back with any lingering regret on enjoyments he is going to leave behind, whether their harvest had been actually reaped by him or not. There is even some inconsistency in the ring of regret running through these stanzas. But the poet is here more concerned with dramatic effect than psychological precision.]

(To be continued).

ON THE CONNING TOWER.

UBLIC thought in India, we find, is slowly taking up the question of social service, and the discussion is timely no doubt. Educated people have been growing more and more eager to serve their country, and their nascent activities finding no adequate scope through politics are bound to seek fresh fields and pastures new. The only regret is that it is rather necessity, and not deliberate choice, which is giving this new direction to our impulses for serving the country. Had we ascertained at the very outset the *national* lines on which service requires to be rendered to our country, we would have long given up knock-

ing at the door of politics. It would have been clear to us long ago that it was not a cruel but benign Providence who had closed that door against our collective access, not because he wanted to fling us into despair and death, but because he wanted to drive us, during the present period of self-oblivion and confusion, into our national path of patriotic service that lay elsewhere.

But it is not exactly the door of social service, in the sense in which this term is used in the West, that we have to knock at to find real satisfaction today for our patriotic impulses. For we must clearly understand that to do good to society in India is not exactly the same thing as to do good to society in the West, for the type of service required in one case differs fundamentally from that required in the other. No scheme of service to any country or its society can be properly conceived or devised, unless first that country or its society has been correctly studied and understood. We cannot be sure of only doing good to a society, until we are sure first that we fully know what its good consists in and why, and know also the prescribed way that good has to be pursued. Neither India nor her society has popped up just today from the Indian ocean, that we may set about doing good to it just as other people are found to do good to their own country or society. The Indian society had been pursuing her long course of history, long before you and I and others eager to serve her today were born into it; and instead of the indecency of hastily besieging her with what *we* believe to be good services, is it not for the sake of our own good imperative that we should first enquire of her in all humility as to the proper way she requires us to serve her?

Have we done this? Let the founders of social leagues in our country ask themselves this question. On close examination it will found that our impulse to serve is moving rather blindly, that it is being directed more by the glow of sentiment than by the light of reason. In service the motive force comes from sentiment, the direction, the lead, from reason. But reason here is not simply the theoretical knowledge of the ideals of social service as propounded in social philosophy. Such knowledge makes the sentiment of service natural for

us no doubt. We may of course love our society because social philosophy makes us love it. This philosophy points out that it is our *own* society and that our sentiment of service should be naturally directed towards it. But real love goes much further. We can really love an object when its real self is revealed to us. Unless there is this self-revelation of the object of love, we love simply to satisfy a demand within ourselves and not to satisfy a mutually understood demand. From such one-sided love true service can never proceed. So before we truly serve our society we must have its real self revealed to us. This intimacy of knowledge is the essential part of the reason which should direct sentiment in social service, and general social philosophy is only an instrument in the hand of that reason.

We find some amount of literature recently produced in Bengal on the ideals of social service. All that is merely calculated to give to social service a philosophical basis. But alas, we have had more than enough of general philosophy in every branch of our thought and activity. In fact in most cases we are suffering from a plethora of such philosophical thought. We are tired of listening to lofty talks as to how the world proceeds to love or serve its motherland in this sphere of life or that! The most crucial point to note is that we cannot succeed in love or service unless we find that love or service *really accepted*. We must have that profound touch with the very soul of our society to know at every step that our love or service is accepted. Our mind is stuffed to the bursting point with no end of wisdom about how to love and serve and why, but oh for that profound communion with the soul of my country and society wherein every act of my love and service will be blessed with a sense of acceptance. It is this communion, this deep sense of mutuality, this feeling of recognition and acceptance coming from the other side, which constitutes the first condition of every really successful act of social or patriotic service in India.

No social league will succeed in doing any real service to society so long as there is not this deep communion to steer it in its onward course. So let us first begin a watchful, patient study of the

Indian society. If we approach this study in the proper spirit our heart will one day thrill with the love and truth of having really understood our country and society. The real difficulty is that this proper spirit does not come to us. We have contracted our habits of study from an alien atmosphere and when we pursue them in connection with Indian life and history, the result becomes something like what happened when once a countryman of ours, a judicial officer, bent on studying an ascetic known all round the place to be a Yogi of the highest realisation, walked forth to where this great man sat on the bare ground, naked and mostly in a superconscious state, and then ordered a chair to be brought before this figure that he himself may sit and watch. The conclusion which this student of ascetic life drew on this occasion was that that Sadhu was essentially a madcap! No better result could follow from a study of that great Yogi made in this attitude.

So the study of every society has to be approached in the proper spirit and attitude. Otherwise the heart of the social worker would never come into real communion with the soul of that society he wants to serve. In Western countries we find that this proper spirit and attitude is sought to be developed in the student even from his boyhood when he is given his school lessons. His mind is tactfully introduced into an atmosphere of the hopes and glories that belong to his country and society. His deepest feelings become intertwined with them and gradually he realises that a sort of communion has been established between the soul of his society and his inmost nature such as will enable him throughout his life to respond properly to every demand that his society makes on his service. But here in India, Western culture imports for us the spirit and attitude we adopt everyday in studying our own society, and the result is that in spite of all the fussy professions of love, our social workers and reformers remain alienated throughout their life from the real self of the society they pretend to serve. People belonging, on the other hand, to hidebound social orthodoxies, disqualified by their slavish prejudices, cannot rise either to the intimate mutuality of a communion or to the dignity of true

love and service. We stand to society not in a relation of blind allegiance, but in that of loving mutual trust. It is a growing, living relation that implies constantly increasing mutual obligations. Neither society, nor we who belong to it remain stationary in life; and they are slaves, not real sons, who are not given the initiative for social adjustments in changing circumstances.

But this relation of mutual trust can only subsist where there is deep mutual intimacy. A merely philosophical view of one's own society can never create this relation of mutual trust; we must feel it to be like a mother. A personal being can never *serve* anything truly unless he feels that thing to have a personal nature somewhere. How profoundly true is this of our service to society! It is inconceivable how people hope to do real good to their own society if they do not first regard it with the love of a son for his mother. Is society a mere collection of human units living within it at present? No, it is something which has lived in the long past forming the cradle and arena for many lives like ours of the present age. But then even, it may be simply an effect produced by the lives lived in the past and the present: it is perhaps the accumulation of effects produced by those lives. But no, we find that a society greatly determines as a cause the manner of life lived in it by its human units. It has not only determined our past equally at least with those who lived in it, it is similarly determining our present and it shall determine our future. This assumption about the future we make, consciously or unconsciously, every moment of our life. It is a necessity we cannot dispense with in living our life. So at every step we take, we assume a social consciousness. And is it then idolatry or figure of speech, to look upon our society as our mother?

And such a mother! She who held in her arms at the dawn of human life on earth those spiritual supermen called Rishis, who held in her arms through all the ages thousands of spiritual heroes who with wonderful self-mastery, unequalled anywhere in this world, faced the eternal mystery of things and bravely crossed over to immortality,—she who was the mother of Sri Ramchandra, of Sri Krishna, of Buddha, Sankara and Chaitanya, she

who through all the inconceivable stress and strain of great religious and political changes and through mighty vicissitudes of fortune such as no nation can pass through alive, has preserved for us, hidden away in her bosom, that spirituality and culture with which she plants and spreads her home again and again for her children to live and grow,—shall we not deem it the highest social privilege that a man can possess to be given to serve her as our mother? Do we mean by our social service the humble but solemn exercise of this privilege? Or perhaps we laugh it all away as mere sentiment! But mark it, no service to our society will be of any lasting good unless it is rendered in this spiritual attitude of mind.

And moreover a society can be really served only on the lines on which it was initially organised. If we want to serve or reform it, we must bring into operation the same motive force which worked out its evolution, we must appeal to the same immanent end which formed from the outset its life-principle. Every sincere student of the Hindu society will find that this motive force and this immanent end in the case of our society are spiritual. So even to make this society move in any direction, we have to work from the sphere of its spiritual life and ideals. It is there that social movements have to be set on foot. The initiative in social activities must have to be placed in the hands of our religion. If we ignore this fundamental principle, all efforts for social progress will prove either futile or productive of much unpleasant confusion. So in India, social service in the wider sense of trying to remove the evils and needs of our society cannot exactly proceed on lines which the West has generally adopted for it. Here it is quite a different thing as we said before. It has to appear on the field as an outcome or outgrowth of spiritual development. All real social adjustments here must proceed out of the actual necessities of our spiritual pursuit. This is what Swami Vivekananda meant by "reform from within."

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People in some quarter complain that having so keenly analysed the evils of caste system, Swami Vivekananda should have plunged himself into the thick of the fight against it. It must have been a glaring inconsistency of his life that he did not do

this, as also his ready acquiescence in idol-worship after having advocated the highest Brahmanism. Even it is insinuated that this inconsistency is the outcome of his eagerness to stand on good terms with orthodox society and religion on whose favourable attitude he must have counted much in the interest of his propaganda. As a palliative for this mean-minded insinuation, it is explained that perhaps his love for the Hindu society was not deep or developed enough to lift him beyond the blindness of flattery. We dismiss these speculations on the supposed inconsistency in Swami Vivekananda's attitude, as proceeding from minds too much bartered away to sectarian interests to keep themselves free and open while studying a great personality regarded from childhood as having started a rival movement. But we welcome the complaint made against this supposed inconsistency, in the hope that it is sincere. Sincere complaints, sincere criticisms, sincere protests against Swami Vivekananda's views imply the necessity of studying them carefully, and we are anxious that this necessity should be imposed, for the good of our country, more and more thoroughly on our educated countrymen.

In his "The Plan of my Campaign," a lecture delivered in Madras, the Swamiji says, "To the reformers I will point out, that I am a greater reformer than any of them. They want to reform only by little bits. I want root-and-branch reform. Where we differ is in the method. Theirs is the method of destruction, mine is that of construction. I do not believe in reform; I believe in growth." Then he goes on to point out the real spirit in which we should aspire to do good to society. All these passages should be studied and pondered over by those who want to know or discuss Swamiji's social views. Then about method in social reform, he made this important statement, a few pages beyond, "So, in India, social reform has to be preached by showing how much more spiritual a life the new system will bring." Then in his lecture on "The Future of India," delivered also in Madras, the Swami makes a clear statement as regards his views on the caste system and the way its evils have to be reformed. To those who complain of his inconsistency, we propose a

careful study of at least these two lectures. Let them read these and then say whether with such views he would have been more consistent in joining the ranks of our social reformers. We have very little to add with regard to the complaint about his silent acquiescence in what is called idolatry. This complaint also comes from people who do not study his religious works,—people who conceive of religion as a creed and cannot rise to the conception of religion as a science fit to govern all processes of spiritual growth, pursued whether through concrete or abstract symbols of worship.

REVIEWS

The Life and Life-work of J. N. Tata by D. E. Wacha. Second Edition. Ganesh & Co. Publishers, Madras. Price Re. 1. Pp. 204.

Both the author and the publishers of this book have done good service to our country in bringing out a biography of that great Indian worthy, Jamsaji Nusserwanji Tata. Such a biography is no doubt a study of modern Indian history in the making. It gives us a true insight into the Modern Transition which India is even now passing through. The brilliant career of this towering genius voices forth the collective aspirations of modern India in the sphere of commercial organisation, aspirations produced by the first impact of Western culture on the traditional Indian mind. Tata's life embodies the first response of Vaishya India to this challenging impact of the West. Perhaps a second response may combine, more organically and successfully, the spiritual outlook on life's activities, our Indian inheritance, with the glories of Tata's achievement, commercial organisation on a modern scale. But the fact remains that J. N. Tata worked out in his life the most invaluable materials for the upbuilding of the Indian nation in modern times, and this book by Mr. D. E. Wacha will remain and go down to posterity as a remarkable document to bear witness for ever to the important place of that Indian worthy in the history of Indian nation-building. Every one interested in that history should possess a copy of this interesting book.

Footfalls of Indian History, by the Sister Nivedita, (with six coloured plates and 22 other illustrations), Longmans, Green & Co. publishers. To be had also of the Manager, Prabuddha Bharata, price Rs. 2-8.

This new publication from the pen of the late Sister will be as joyfully hailed by the reading public in India and abroad as everything else from the same pen has been hailed. In this as in her other works, the Sister represents spontaneously the Indian mind struggling to utter itself in terms of the Western culture. Here it is the Indian mind, aglow with flashes of joy in success and buoyant with enthusiasm even in doubting, threading its way through the teeming relics of its past to study the foundations of its present and future. The spirit in which this quest is made is hundredfold valuable to us than the actual results. It is high congratulation that the quest has begun and begun in that dauntless spirit, that sympathetic earnestness and imaginativeness, which the Sister so perfectly illustrates in the pages of the present volume. It is as if half the victory is won when the plunge has been made in such a spirit into the life-stream of the Indian people. Now tossing waves may delude and by-currents may lead astray for a while, but the main current of that life-stream is bound to discover itself one day and lead the quest to success. Now perhaps the rise of Buddhism overpowers historical insight by its great dazzle and the plenitude of its existing relics, and the pre-Buddhistic period appears to be a darkness relieved only by streaks and specks of Upanishadic or Vedic light. Now perhaps a political perspective tends to be projected too much behind the evolution of religious ideas; perhaps flashes of political greatness pivot too much attention and hope from the explorers. But one day all such proclivities induced by Western historical or antiquarian studies will surely wear out. In the Sister Nivedita's case, an alert historical imagination is found sometimes to outstrip balanced insight, but that is a personal equation which hardly prejudices her constant illustration to us of a vigorous development and application of that important faculty. Her mature historical sense was always at the service of her intense sympathy and her firm faith in the purpose of Indian history to perpetuate an Indian nationality. But besides this sympathy with Indian

religious history and this faith in Indian nationalism, an Indian historian is required to possess a thorough grasp of that organic scheme of collective life which history nowhere else illustrates except in India. Without this grasp, it is impossible to trace faithfully the movements of the Indian consciousness in creating its history out of the impulse of spiritual ideas. We do not find this grasp, this wisdom, in those who are labouring at present on the field of historical research in India, and Sister Nivedita was no exception in this respect. But still the value of her historical writings cannot be too highly estimated, because of the throbbing heart of faith and sympathy that she always brought to bear upon the historical problems of India, and this collection of her historical writings is surely an indispensable addition to the library of every educated man who has been attracted to the study of Indian history.

NEWS AND MISCELLANIES.

The Secretary of the Ramkrishna Mission, Dacca Branch sends us the following report of the Astami-Snan Relief Work by the Ramkrishna Mission, Dacca Branch:—

In connection with the late Astami Snan at Langalbanda on the 24th March, 1915, innumerable pilgrims mostly women gathered, and the Dacca Branch of the Ramkrishna Mission opened a temporary relief-centre there to look after the comforts and wants of the pilgrims as much as possible. On the 22nd March some workers of the Mission with tents and other requisites for a hospital with 4 beds started and on the next day and the day following 60 more workers followed them so that on the 24th on the day of the Snan the total number of workers numbered 100.

The workers including the medical men had been divided into different batches to look after the wants of the pilgrims in their own jurisdictions, and assistance was rendered in the shape of (1) helping pilgrims to get in and out of the high and narrow ghats, and also to help them in bathing where women and children had every chance of being drowned, (2) restoring missing persons to their parents and (3) giving medical aid.

(i) At each ghat there was one head worker with a number of assistants under him. We have much satisfaction to say that the Police and our workers joined hands in keeping order in the tremendous rush of pilgrims at these ghats. Our workers had to keep standing by turns in water for over 8 hours to help the bathers in coming out of the water safely. One drowned woman was brought into the hospital apparently dead. After two hours of continuous artificial respiration and other medical treatments pulse was perceptible and after another hour consciousness was restored.

(ii) Our workers found out 94 cases of missing children, women and old men of which 87 were handed over to their guardians 3 were sent to the Police for the same purpose and 4 were sent to their homes at the expense of the Mission.

(iii) The arrangement made by the Mission with 4 beds for the hospital was found to be quite inadequate. The rush of pilgrims this year was unexpectedly great; but fortunately Mr. Mc. Cormack, the District Engineer of Dacca very kindly placed the District Board's contagious disease ward entirely at the disposal of our workers and ordered the Hospital menials to help them whenever required. Altogether 22 cases of cholera, 1 of small-pox, 1 of drowning and 3 of miscellaneous disease such as fever &c., had been treated by our workers. Of these 11 cases proved fatal and 16 recovered.

We tender our best thanks and gratitude to Mr. Mc. Cormack, the District Engineer of Dacca and Mr. Kidd, the Assistant Superintendent of Police at Narayanganj who very kindly gave our workers every facility to make the Relief Work a success, and to the subordinate Police officers in general who gave us every assistance whenever our workers wanted it. Our sincere thanks are also due to Dr. Matindra Chandra Pal, Homœopathic practitioner at Dacca, who, as in our last Dattapara Cholera Relief Works, kindly took charge of our Hospital and worked there for 4 days and nights continually.

With the exception of a few, our workers paid their own travelling expenses to and from Langalband. The total expenditure was Rs. 87-10-0 as detailed below :—

Receipts :—		Rs. As. P.		
Babu Mathura Mohan Chakravarty and the staff of Sakti-Ausadhalaya	...	5	0	0
Boarders, Engineering School Hospital	...	30	0	0
Boarders, Dacca College Hostel, Ramna	...	10	0	0
Bhuban Babu ...	...	10	0	0
Mazam Ali Esq. ...	...	3	0	0
Babu Srimanta Kumar Das Gupta	...	1	0	0
Babu Sarat Chandra Ghose	...	3	0	0
R. K. Das Esq., Bar-at-law	...	2	0	0
Babu Bharat Ch. Nath ...	...	1	0	0
„ Rasik Chandra Chakravarty	...	1	0	0
„ Atul Prasad Ray Choudhury, Zamindar	...	8	0	0
„ Radha Shyam Basak ...	...	1	0	0
Some Members of the Ramkrishna Mission	...	7	10	0
Some pilgrims at Langalband	...	4	4	0
A gentleman ...	...	0	4	0
Balance brought forward from Tangi Relief Work ...	...	4	0	0
Total Rs.		91	2	3
Expenditure		Rs. As. P.		
Hospital requisites	...	6	15	0
Bedding for patients	...	9	4	0
Diet for ditto ...	...	1	8	6
Train and boat hire for some workers	...	5	10	9
Lighting	...	8	5	0
Money help to pilgrims	...	1	15	0
Cook and Sweeper	...	3	12	0
Miscellaneous, such as cooly hire, carrying of tents &c. ...	...	10	12	0
Total Rs.		87	10	0
Balance in hand Rs.		3	8	3

The following has been received for publication, being a prospectus of the Self-supporting Industrial Colony started by Captain J. W. Petavel in conjunction with the Indian Self-supporting Educational Colonies Association :

The object is to form an industrial and educational organisation in which young men and boys will be trained to support themselves and pay for their training by their labour, and in which it is hoped that they will be able afterwards to remain, earning good remuneration and forming

(Continued in page iii.)

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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JULY 1915

[No. 228

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.—XI.*)

The feeling of want is the real prayer, not the words. But you must have patience to wait and see if your prayers are answered.

You should cultivate a noble nature by doing your duty. By doing our duty we get rid of the idea of duty; and then and then only we feel everything as done by God. We are but machines in His hand. This body is opaque, God is the lamp. Whatever is going out of the body is God's. You don't feel it. You feel 'I.' This is delusion. You must learn calm submission to the will of God. 'Duty' is the best school for it. This duty is morality. Drill yourself to be thoroughly submissive. Get rid of the 'I.' No humbugism. Then you can get rid of the idea of duty; for all is His. Then you go on, naturally, forgiving, forgetting etc.

Our religion always presents different gradations of duty and religion to different people.

Light is everywhere visible only in the men of Holiness. A Mahapurusha is like crystal glass,—full rays of God passing and repassing through. Why not worship a Jivan-mukta?

Contact with holy men is good. If you go near holy men you will find holiness overflow-

ing unconsciously in everything there.

Resist not evil done to yourself but you may resist evil done to others.

If you wish to become a Saint you should renounce all kinds of pleasures. Ordinarily, you may enjoy all, but pray to God for guidance and He will lead you on.

The universe fills only a small portion of the heart which craves for something beyond and above the world.

Selfishness is the devil incarnate in everyman. Every bit of self, bit by bit, is devil. Take off self by one side and God enters by the other. When the self is got rid of only God remains. Light and darkness cannot remain together.

Forgetting the little 'I' is a sign of healthy and pure mind. A healthy child forgets its body.

Sita!—to say that she was pure, is a blasphemy. She was purity itself embodied: the most beautiful character that ever lived on earth.

A Bhakta should be like Sita before Rama. He might be thrown into all kinds of difficulties. Sita did not mind her sufferings; she centred herself in Rama.

OCCASIONAL NOTES.

THE first steps in the real practice of religion are difficult, and the difficulty appears differently to persons having different conceptions of religion. Some think religion to be centred round a personal God and its practice to consist in developing and intensifying devotion towards Him. Some take religion to be a systematic process by which the powers of the mind may be so fully developed that those mysteries which are so variously conceived of as the goal of religion would lie within easy reach. There are others who feel religion to be a diving of thought towards that mystic depth of experience where, reaching the very heart of all things, the highest truth, the deepest peace or the most absorbing gladness is realised. Still others there are who believe unselfish work in some favourite cause to be religion. These conceptions again are mostly found to exist in many people in various combinations and in diversified strength.

These fourfold tendencies of spiritual progress render it necessary to speak of the practice of religion as comprising the fourfold Yogas, the Bhaktiyoga, the Rajayoga, the Jnanayoga and the Karmayoga. But such divisions are decidedly good for purposes of study, and much less so for purposes of practice. In the concrete case of a man aspiring after religion, we may of course find a leading tendency for one of these fourfold paths, but that does not mean that he need not adopt, where possible, any method or expedient from the other Yogas as a feeder discipline, as it were, to the main line of practice. The concrete personality of a man is such a complex whole that in dealing with its spiritual needs, the theoretical help which books render can never suffice. The only adequate way is to bring the religious aspirant

into contact with another concrete personality in whom the wisdom of a spiritual teacher is combined with a true insight into human nature. The ancient custom of going to a Guru was based on this principle, and a good deal of the spiritual degeneration in modern times is due to the abuses which have made this ancient custom a sad failure.

It is this circumstance which has helped much in rendering the first steps in the practice of religion now-a-days so difficult. A Guru who fully appreciates the trend of spiritual forces in the age and is at the same time above all attachments to self-interest in any form is very rare indeed now-a-days, and this is the very root of the crying evil we find now in the form of a deplorable shallowness in our collective spiritual life. The movement which has taken its rise in the country from the wonderful life of Sri Ramakrishna Paramahansa may not be generally accepted yet as a remedy calculated to remove the very root of this evil. Such recognition will come slowly according as our collective spiritual life gradually steers clear of the Scylla of narrow orthodoxy on the one hand and the Charybdis of blind, denationalising prepossessions of Western culture on the other. But for the sake of this bold steering it is necessary that religion in all its various forms should be practised more and more enthusiastically all over the country. For this preliminary spade-work in the reconstruction of our collective spiritual life, a work which has none the less to be done most vigorously, it is highly desirable that all of us should possess clear and correct notions as to how the very first steps in the practice of religion should be taken. Let us briefly discuss the question with this object in view.

Whatever be the spiritual temperament of a man to determine his peculiar relation with the fourfold paths of Yoga, the very first condition of his progress is earnestness. Religion is a very jealous task-master; if you do not make it the supreme pursuit in your life, it never yields you its real fruits. You may of course reap its benefits in some measure, if you take it merely as the source of strengthening and steadying your footsteps in other walks of life. But this is only at most a secondary function of religion. Here it remains merely as an unseen helper; here it does not reveal to you its intrinsic glories. For when a man stands face to face with religion and makes a sincere self-surrender to it, it is enabled only then to fulfil his birth-right of divinity. But when your face is really turned towards other pursuits of life and you simply call upon religion to render you its help from behind, you may enrich your life with achievements, but the most real potentialities of that life as realised in a life divine will remain untapped and neglected. So earnestness in the practice of religion implies sincere self-surrender to it; all other tasks and pursuits of individual life must come and own allegiance to it. None of them should not only run counter to the supreme interest of religion, but every one of them must have its scope, purpose and importance determined and regulated constantly by religion in the light of its own supreme purpose.

Otherwise there cannot be any systematic progress towards the higher realities of religion. No other pursuit in life demands such single-mindedness in the real sense of the term. If in a cabinet of various pursuits, as it were, you have a drawer for religion, and take it out daily at some fixed hour to sit *vis à vis* with it and then shelve it away for the rest of the day, religion is bound to remain a mystery to you throughout your life. From the very outset, you must have the earnestness to make religion the governing

factor in all your daily activities; as if you are living your life to religion from hour to hour and all other things have to subserve its supreme interest. This firm attitude of the mind, this living constantly with the grip of religion closing firmly on mind and soul, may not come to many at the very beginning. But sincere efforts towards it constitute the first step in the practice of religion, and so many disturbing influences in modern life rush in from all sides to break up this attitude of mind, that Sri Ramakrishna used to advise occasional retreats into solitude to strengthen the first efforts towards it. This habitual attitude of self-surrender to the practice of religion in the form in which one adopts it, this constant holding out of the mind for religion like the point of a compass, must have to be acquired if we want to stand on the threshold of religion. If this is once gained, then other obstacles on the way, internal and external, drop off almost as a matter of course.

But what renders it difficult to attain to this habitual flow of the mind-stream to practice of religion as the only *real interest* amidst all the various occupations of life, is not any want of desire for it, but a peculiar insubordination of the mind itself. This mind appears to be wonderfully pliant and submissive, when it wishes for that state in which all its impulses will be at the service of religious practice. How fondly then it contemplates on that possibility, with what sincere pleasure and hope! But alas, when it tries to make that self-surrender to the religious interest, other interests of life crowd in upon it and make it self-oblivious at once. This irresistible spirit of rebellion against itself has been developed in the mind by its previous habits of self-surrender to other than religious interests of life. The stored-up momentum of these habits make the mind, which is after all material, act in this way against its own wishes. Our own mind has thus become the greatest

obstacle against single-mindedness in the pursuit of religion. In fact, all throughout our practice of religion the real impediments always come out of our own mind. Our mind has brought us where we are and placed us within the labyrinth of Maya. This tendency of the mind to play itself more and more into the unsuspected perplexities of Avidya is a fundamental fact of our existence, and every man intent upon making religion the supreme, and the only governing, interest in his life should remember that his real path to spiritual progress lies through a growing conquest over this tendency.

Is there any provision in our mental constitution for conquering this innate mental tendency? This is the most central question in the practice of religion, for if there is no constitutional provision, then practice of religion becomes impossible for ordinary man. But if there really exists such a provision, then by all means we have first to cling to it, for otherwise no amount of mental exertion would avail us in resisting the fundamental tendency of our mind to play itself into the mazes of Avidya. Here Advaita philosophy comes in and boldly declares that our mind carries within itself a constitutional provision for transcending its constitutional necessity of being constantly victimised by Maya. It is this provision which constitutes the basis of every system of religious discipline, be it of Jnanayoga, of Bhaktiyoga, of Rajayoga or of Karmayoga. But in Jnanayoga only, this basis is presented to us in the boldest relief, while in the other paths it lies implied in the initial methods. In Bhaktiyoga, for example, a Bhakta seeks to divert the flow of his sentiment from worldly objects of enjoyment towards his God, and he is found to succeed. Here the very precondition of his success, that something in his sentimental nature which by extricating that nature gradually from Avidya proves itself to be stronger than the latter, remains generally unknown and unanalysed

by the Bhakta. Perhaps it serves his purpose best to call it the inscrutable mercy of his God.

In Rajayoga also, the whole process of eightfold stages makes a fundamental assumption. It lays down that if concentration be practised after the body and the mind have been brought to some preliminary state, then the mind will naturally become disentangled from outward objects (प्रत्याहार) and spontaneously catch on to the internal object of concentration. This assumption of and reliance on the characteristic spontaneity of the mind to be brought out by certain preliminary exercises constitute the backbone of the whole system of Rajayoga. But what is the cause of this spontaneity? What is the reason that the same mind which is so helplessly befuddled with endless preoccupations by Avidya, if placed by certain processes in some particular attitude, spontaneously plunges away from all entanglements of the object-world and seeks to lose itself in higher realities? Then in Karmayoga, the worker who gradually succeeds in working without any attachment to the results, good or bad, whose activities like physical phenomena become mere reactions implying no reference to self-interest, finds out one day that his energies of thought and deed, when exerted, touch on the inner side of his nature a mysterious ground,—a realisation of his nature, one step higher, wherein all his activities are to find their consummation being resolved into a supreme unity of experience. Here also, the process assumes beforehand a fundamental spontaneity in human nature strong enough to defeat one day the treacherous tangle of Avidya.

This mysterious element in human nature by virtue of which man is able to throw off the yoke of Avidya requires to be fully brought out now-a-days in our study of the important question of religious practice. This

mysterious element has been spoken of above as a constitutional provision in our internal nature for conquering the opposite tendency of mind to subject itself to the play of Avidya, and the Advaita philosophy explains this element as the inviolability of the inmost truth of our being. Advaita declares that the real truth in us is Brahman, everything else is unreal, and the real however much obscured is always bound to prove stronger than the unreal. Somehow assert the real, and the unreal cannot but shrink away. The inviolability of our real nature is the highest law, and when this operates, all the laws of Avidya hide their diminished heads. When we boldly stand on this inviolability of our real nature, the crushing weight of countless *sanskaras* (long-acquired tendencies) is for the moment lifted up from our shoulders. When once a man has learnt to tap this source of infinite strength, his spiritual progress is assured more than that of others, be he the most despicable sinner of them all. The miraculous conversion of sinners which we come across as anecdotes in the life of great saints and prophets implies nothing but the sudden opening up in them, in one form or other, of this source of inexhaustible strength.

The secret of sure success in the practice of religion is to make this bold stand on the inviolability of our real nature. Such a bold stand enables us to perpetually assert our superiority over the law of *sanskara* which set in operation by the primeval power of Avidya cannot be expected, if left to itself completely, to lead us beyond that Avidya itself. Our philosophy maintains that Maya had both the aspects of Vidya and Avidya, that while Avidya entangles, Vidya extricates, and that at the last point of progression, these forces exhaust and nullify each other and our real transcendent nature shines forth. But in actual practice, we find by analysis that this Vidya force we feel in the form of an unceasing revolt against the workings of the

other force seeking to bind us down to unreality. This irreconcilableness of our real nature we have to deliberately assert by making the bold stand described above. That attitude of active faith on our real nature is the practical counterpart of the philosophical theory about the operation of Vidya. In practice we have not to remain idle witnesses of the operations of Vidya and Avidya or of the laws of *sanskara*; we have to rise up and identify ourselves with Vidya, and the real secret of habitually doing this is to maintain always a strong attitude of active faith on our real nature.

So we conclude that along with an earnest self-surrender to religious practice as the governing purpose in all that we do or think, we must have always an *active* faith on our real nature. These two requisites make the first steps in the practice of religion in every form much easier to take. By putting the word "active" before faith, we mean to distinguish the latter from a sort of passive faith on our real nature which mere philosophy may produce in us. Passive faith does not avail us in moments of struggle, while active faith on our real nature,—the attitude of believing a truth with the eagerness at the same time to carry it out, to profit by it in practice,—is a great uplifting force. Thus faith on our real nature is said to be active, when it assures us, standing face to face with the dark side of our nature, full of evil tendencies, that 'that is not all, assert your better self'; when it cuts short the evil suggestions of our own mind appearing as the tempter and fills us with a sense of superior strength to resist; when moreover it raises us up on our legs instantly after a fall and dispels at once the inclination to whine and wail over such past misfortunes; when it keeps off despondency, that putrefying factor in religious life, and clears the ground about us of all the bacilli of weakness which despairing thoughts breed in plenty; and lastly, when it

holds up constantly before our mind the ultimate vanity of all worldly desires and attractions, and with a triumphant assurance of success, enables our mind in every case to make the last successful effort after a series of failures. If Advaita philosophy is best calculated to maintain this active faith within us, then that must be one reason at least why Sri Ramakrishna gave this general direction in his terse, epigrammatic way to all aspirants for religious practice : First take Advaita tied up

in your clothes and then safely proceed on as you choose. When Arjuna asked Sri Krishna as to how the mind can be made capable of concentration, the reply was : by **अभ्यास** (repeated application) and **वैराग्य** (non-attachment); but what constitute again the preconditions of these two, are, first, this active faith on our real nature, and second, the sincere adoption of religion as the supreme purpose to govern everything else in our life.



RELIGION AS THE NATION-BUILDER.

I.

MUCH have we seen in history how politics builds up a 'nation.' No historian however has yet traced or set forth how religion also can build up a nation.

It has become a deeply ingrained habit with us to think of a nation as the product of political growth, and to associate with the word 'nationalism' a groundwork of collective political aspiration and development. Nationalism with us is *essentially* a phenomenon in the political life of a people.

But all this is really absurd. Analyse the conception of a nation. First, it is a collective body, not a loose grouping of units, but a real organisation. Secondly, it is not an organisation of one or many interests or pursuits of the people who form the nation, but an organisation of their whole collective life. All the possible collective interests and pursuits of a people are brought under one comprehensive scheme, and when this scheme is set to work through the machinery of adequate ways and means, we get a living nation.

So three things go together to make a nation : 1st, the collective body of the people of a country ; 2nd, an organised scheme of collective life in which every interest and pursuit of that body become related to

every other and all of them to some supreme end ; and 3rd., a proper mechanism of human agency by which the above scheme is to be worked.

And the whole process may be briefly represented thus to our mind ; 1st, there rises a common end in the minds of the people, and round this common end they rally ; 2nd, they seek to make all other ends, pursued by them in common, subservient to the first end, and thus an organic system of ends presents itself ; 3rd, they develop a systematic arrangement for working this system of ends. Therefore the very backbone of an efficient national life is the organic system of collective ends.

Now if it can be proved to be an absolute necessity for every people in this world to adopt politics as being the only supreme end calculated to evolve and govern this system of collective ends in their life, then and then only can we maintain that there is a necessary correlation between politics and nationalism, and that it is politics alone that can build up a nation. But from what we have briefly stated above as the theory of nation-building, it is quite evident that the choice of that supreme end need not at all be confined to politics. The organic system of collective ends in the life of a nation may very well be

conceived of as revolving round religion as the supreme governing end.

So at least in theory, we find it quite possible for religion to build up a nation in the true sense of the term.

But the difficulty arises when we go to discuss as to what place the political end is allotted in that system of collective ends which religion evolves and governs. For if we surrender to religion the task of building up a nation, then it will mould and regulate according to its own purposes every other interest or end of our collective life. It will inevitably limit to the requirements of its own collective pursuit the sphere of every other interest or ambition of our collective life; just as politics in the case of political nations limits the sphere of other collective pursuits (such as for example that of altruism and religion) proportionately to the interest of its own efficiency and power. If it is necessarily implied in our adopting religion to be the nation-builder in India that all other collective pursuits will have their scope restricted proportionately to the interest of our collective spiritual pursuit, then apparently serious questions arise with regard to such national interests as those of politics, commerce and economics.

All the world over we find every country in modern times seeking to strengthen its political power, for modern history proves it to be the stepping-stone to prosperity in every direction. If one country is not strong enough in politics, it is quietly sat over by another, and it is all over with all the chances of its own economic and commercial prosperity, and even its intellectual, moral and religious life inevitably declines. So indubitable experience dictates that every modern nation in the world must have plenty of political power, at least to keep off slow death by starvation if not to realise its economic or commercial ambitions. Now what guarantee is there that religion when accepted as our nation-builder and when shaping all the other

pursuits of our collective life in the mould of its own interests will leave to politics scope and strength enough to resist the worst evils of a political subjection? Will or will not religion leave us politically emasculated?

Let us see what sort of assurance religion gives in reply to this question. We have seen that organised national life implies an organic system of collective ends. Now every organisation has its advantage as well as disadvantage; it cannot be an unmixed good. While this nationalisation of collective ends places collective life on a lasting, stable basis, strong to pursue and fulfil its mission in this world uniformly and unerringly, it is bound to transform each end of national life excepting the supreme one into a means to the latter. In ancient India, all the ends of human life used to be classified under the four *Vargas*: *dharma*, *artha*, *kāma*, and *moksha*. Now, for example, when collective life becomes nationalised, each of these generalised ends cannot severally claim the utmost freedom of collective pursuit, however much in individual life the same freedom might be exercised in scattered instances all over the country. Properly speaking, these generalised fourfold ends were never placed even before individual man as of equal value as objects of pursuit. So now in placing them before our collective life, we only act up to the real spirit of our ancient civilisation, when we organise them in such a way that religion moulds each of the others to its own supreme uses and purposes. So in upbuilding the Indian nation today, religion asks our collective life to make what is both a self-exalting and a self-denying ordinance. It is a self-exaltation, because by working out an organic system of its ends, our collective life rises to the glories of an organised nation; and it is at the same time a self-sacrifice, because by making religion the governing end in that organic system, our collective life restricts itself to such pursuit only of all the other ends as may not go beyond their subserviency to the supreme

end and thus upset the balance of the whole system.

So at the very outset, religion warns us that in the nation it would build up for us, the pursuit of wealth, or politics or commerce will not necessarily tend to attain to such gigantic proportions as the ambitions of a modern nation generally picture to it. The production and distribution of so much wealth in the country as would provide for national units that easy, plain living which best suits the purposes of pursuing the supreme collective end in their individual life, must of course remain the essential economic object of our national life. It is not difficult to work out in detail what this economic ideal implies. According to Western methods of administering the needs of a country, methods which are being applied today in India in many respects, the mainspring of the whole machinery of its economic life lies in the hands of politics. So present conditions demand that religion our nation-builder must provide for us a sphere of political interest and pursuit, from which we may seek to remove such hindrances to our national spiritual pursuit as are created out of any distress in our economic and political circumstances. From the fact that Providence has placed the British in supreme political authority in our country, we are not only deriving the requisite training in the modern art of nation-building while veering round by the constraint of circumstances to the proper choice of the supreme end in that task, but the occasion also arises for constant endeavour in the sphere of politics to safeguard the interests of our collective spiritual pursuits. This political aspect of the national life which religion offers to build up for us will evidently have its fulfilment under present circumstances, if the political government properly participates with our chosen representatives deputed for the purpose in the work of relieving such distress in our economic and political condition as hamper the realisation of our collective spir-

itual end. A political demand for such participation is modest enough for full recognition and acceptance by the British government.

So if we surrender today to religion the task of nation-building, our political leaders will not have to go back upon what progress they think they have made in making the popular voice heard in the councils of the Empire. But the whole standpoint they now maintain in the work will have to be changed. For then they will have to represent not the political aspirations of the Indian people, but simply the actual political needs of our collective spiritual pursuit. The vision of a nobler national glory will hush into silence all those clamorous watchwords, they have accepted, of political ambition, such as Colonial Self-government, Autonomy within the Empire etc. But they are bound to be recognised in the political field as the real representatives of their country, its life-history, its mission in the world, and its high destiny.

But still the question would be asked as to what becomes of the necessary evils of political subjection, evils which J. S. Mill described as human cattle-farming? Every evil in this world is a relative reality. What is evil to you may not really be quite an evil to another. There is something in you which makes some circumstance an evil to you, while somebody else may be free from that something and therefore may have quite another bearing towards that same circumstance. Political subjection is really a death-blow to the nation which politics builds up, for in its case political subjection destroys the very organising principle of its nationality. When the whole sphere of its political life is usurped by another nation, then the very life-principle is wrenched apart from the national body and the nation becomes disorganised and ceases soon to exist as a separate entity.

But why would the same evil of political subjection be a death-blow to another nation which religion has built up? Does not history

show that this same evil fell flat more or less on the collective life of the ancient Hindus? And the reason is not far to seek. Collective life in India had never trusted itself to the keeping or leading of politics, and whenever it had been tempted into such trust, it had to extricate itself through a big cataclysm like that of Kurukshetra. But since that momentous lesson was taught, it never turned its face trustingly towards politics, though political rulers appreciating the spirit of that collective life have vied with one another in serving its needs and adorning the spheres and haunts where it moved. This collective life we have to reconstruct today with more mature and deliberate methods and with a fuller self-consciousness glorifying every step in thought and activity. Why should we get disheartened at the thought of political subjection? The truth is that there can be no subjection for man unless he subjects himself. Man first allows his political desires to make of him a political man, and then he becomes a prey to political fear and political hope, rendering himself subject to political evil and good. Political aspirations never formed any determining factor in the evolution of collective life in India. There have been great achievements of political bravery in the past, but what dictated the underlying impulses in such cases has always been religion. Besides these, individual political ambitions have developed over the spiritual main-current of our life-stream big and small waves of political glory,—kingdoms, wars, revolutions, conquests etc.—but like waves they have disappeared simply to add to the flux of the main-current of our collective life. So unless today by our own newly evolved fretful political cravings we compel our minds to brood over thoughts of political subjection, this term should never be used to describe our case. Political conquest of our land should mean the alien occupation of just an insignificant fraction of the whole ground of our collective life. And if it now appears to mean

much more than that, we have only ourselves to blame in that we have withdrawn ourselves wilfully from the real scheme of our collective life into a new scheme in which that life has to be lived from the foundation of politics. This perverted view of life is really responsible for all the humiliation to which our life seems to be exposed today in most of its spheres of activity. We feel ourselves to be 'emasculated' because we neglect the *national* resources for developing our manhood, and fondly expect to have them developed in spheres of life which politics governs.

Otherwise, analyse the actual evils we complain against so persistently today, and it will be found that they are mostly the necessary outcome of our own disorganisation not in the political sense, but in the sense in which our own type of collective life has always to be organised. *Some* type of organisation of life is the universal demand of the modern age. No people on earth today can be in a position to solve the problems of sanitation, of food, of education unless they are organised on a national scale. Have we organised our rural life properly to fight insanitation? No. Have we organised our national ideals properly to fight illiteracy? No. Have we organised our agricultural producers to control to any extent the sale of their productions? No. We have not commenced yet the very fundamental work of organisation, and when we feel like commencing it, we make a fuss on the political field where naturally we create suspicions in the minds of the political rulers and upset the whole beginning. Are these political rulers to blame? Is it a necessity for you to run counter to their interests whenever you seek to do good to your own country? If you think that Providence has brought you to such a pass, you are miserably self-deluded.

Our country's good lies elsewhere than through a course of political aspirations and activities. We have to rally round the Spiritual Ideal which India stands for and begin

the work of organisation therefrom. India lives for the preservation, practice and preaching of the Spiritual Ideal which synthesises and focusses the whole world-culture in religion. This Spiritual Ideal is our collective religion in India, and to this religion we should have to *fully* surrender the fundamental task of nation-building. When religion builds up the nation, it will assure to us freedom in all respects essential to its own scheme of collective life, actually demonstrating how throughout our line of progress, we may not have cause to resent or smart under our political connection with the British Empire. This connection was brought about for the good of our spiritual collective life and however much it may seem to have given rise to difficulties at present, these difficulties are easy of solution if we veer round to our own scheme of collective life and our political rulers to the nobler traditions of their history.

So we understand now the precise nature of the offer which religion makes to us for building up an Indian nation. In another article we shall try to see how religion as the nation-builder will proceed in its task.

EPISTLES OF SWAMI VIVEKANANDA.

XLXI.

39 Victoria Street,
9th Dec. '96.

Dear Mrs. B.—

It is needless to express my gratitude at your most generous offer.

I don't want to encumber myself with large amount of money at the first start, but as things progress on I will be very glad to find employment for that sum.

My idea is to start on a very small scale. I do not know anything yet. I will know my bearings when on the spot in India. From India I will write to you more details

about my plans and the practical way to realise them.

I start on the 16th and after a few days in Italy take the steamer at Naples.

Kindly convey my love to Mrs V. and Saradanada and to the rest of my friends there. As for you I have always regarded you as the best friend I have and it will be the same all my life.

With love and blessings,

Vivekananda.

XLXII.

Saturday,
Ramnad, 30th June '97.

My dear M—

Things are turning out most curiously for me. From Colombo in Ceylon, where I landed, to Ramnad, the nearly southern-most point of the Indian continent where I am just now as the guest of the Rajah of Ramnad, my journey has been a huge procession—crowds of people, illuminations, addresses etc. etc. A monument 40 ft. high is being built on the spot where I landed. The Rajah of Ramnad has presented his address to "His most Holiness" in a huge casket of solid gold beautifully worked. Madras and Calcutta are on the tiptoe of expectation as if the whole nation is rising to honour me. So you see M— I am on the very height of my destiny, yet the mind turns to quietness and peace; to the days we had in Chicago, of rest, of peace and love and that is why I write just now, and may this find you all in health and peace. I wrote a letter to my people from London to receive Dr. B. kindly. They accorded him a big reception but it was not my fault that he could not make any impression there. The Calcutta people are a hard-headed lot. Now B. thinks a world of me, I hear. Such is the world.

With all love to mother, father and you all,

I remain

Yours affly.

Vivekananda.

LESSONS ON BHAKTI-YOGA.

[*Unpublished Class-notes given by the Swami Vivekananda.*]

I.

THE YOGA THROUGH DEVOTION.

We have been considering Rajayoga and the physical exercises, now we will consider Yoga through devotion. But we must remember that our system is that there is no system *necessary*. We want to set before you many systems, many ideals in order that you may find one that will suit you; if one does not, perhaps another may.

We want to become harmonious beings: the psychical, spiritual, intellectual, and working (active) side of our nature equally developed. Nations and individuals typify one of these sides or types and cannot understand more than that one. They get so built up into one ideal that they cannot see any other. The ideal is really that we should become many-sided. Indeed the cause of the misery of the world is that we are so one-sided that we cannot sympathise with each other. Consider a man looking at the sun from beneath the earth, up the shaft of a mine; he sees one aspect of the sun. Then another man sees the sun from the earth's level, another through mist and fog, another from the mountain top. To each the sun has a different appearance. So there are many appearances, but in reality there is only one sun. There is diversity of vision, but one object, and that is the sun.

Each man, according to his nature has a peculiar tendency and tries to certain ideals and a certain path by which to reach them. The goal is always the same to all. The Roman Catholic is deep and spiritual, but he has lost breadth. The Unitarian is wide, but he has lost spirituality and considers religion as of divided importance. What we want is the depth of the Roman Catholic and the breadth of the Unitarian. We must be as broad as the skies, as deep as the ocean; we must have the zeal of the fanatic, the depth of the mystic, and the width of the agnostic. The word "Toleration" has acquired an unpleasant association with the conceited man who thinking himself in a high position looks down on his fellow-

creatures with pity. This is a horrible state of mind. We are all travelling the same way, towards the same goal, but by different paths made by the necessities of the case to suit diverse minds. We must become many-sided, indeed we must become Protean in character, so as not to tolerate but to do what is much more difficult, to sympathise, to enter into the other's path, and feel *with him* in his aspirations and seeking after God. There are two elements in every Religion,--a positive and a negative. In Christianity, for instance, when you speak of the Incarnation, of the Trinity, of Salvation through Jesus Christ, I (the Yogi) am with you. I say "Very good, that I also hold true." But when you go on to say, "there is no other true religion, there is no other revelation of God," then I say, "Stop, I cannot go with you when you shut out, when you deny." Every religion has a message to deliver, something to teach man, but when it begins to protest, when it tries to disturb others, then it takes up a negative and therefore a dangerous position, and does not know where to begin or where to end.

Every Force completes a circuit. The Force we call Man starts from the finite God and must return to Him. This return to God must be accomplished in one of two ways--either by slowly drifting back, going with Nature, or by our own inward power, which causes us to stop on our course, which would if left alone carry us in a circuit back to God, and violently turn round and find God, as it were by a short cut. This is what the Yogi does.

I have said that every man must choose his own ideal which is in accord with his nature. This ideal is called a man's *Ishtam*. You must keep it sacred (and therefore secret) and when you worship God, worship according to your *Ishtam*. How are we to find the particular method? It is very difficult, but if you persevere in your worship it will come of itself. Three things are the special gifts of God to Man: (1) The human body; (2) the desire to be free; (3) the power to get help from one who is already free. Now we cannot have devotion without a personal God. There must be the lover and the beloved. God is an infinitised Human Being. It is bound to be so, for so long as we are human we must have a humanised God; we are forced to see a personal God and Him only.

Consider how all that we see in this world is not the object pure and simple, but the object *plus* our own mind. The chair plus the chair's reaction on your mind is the real chair. You must colour everything with your mind and then alone you can see it. (Example: the white square shiny hard box, seen by the man with three senses, then by the man with four senses, then by him with five senses. The last alone sees it with all the enumerated qualities, and each one before has seen an additional one to the previous man. Now suppose a man with six senses sees the same box, he would see still another quality added).

Because I see Love and Knowledge, I know the universal Cause is manifesting that Love and Knowledge. How can that be loveless which causes Love in me? We can't think of Universal Cause without human qualities. To see God as separate from ourselves in the universe is necessary as a first step. There are three visions of God:

1st. The lowest vision, when God seems to have a body like ourselves (see Byzantine art).

2nd. A higher vision, when we invest God with human qualities, and then on and on till, we come to the,

3rd. The highest vision, when we see God.

But remember that *in all* these steps we are seeing God and God alone; there is no illusion in it, no mistake. Just as when we saw the sun from different points it was still the *sun* and not the moon or anything else.

We cannot help seeing God as we are,—in-finitised, but still as we are. Suppose we tried to conceive God as the Absolute, we should have again to come back to the relative state in order to enjoy and love.

The devotion to God as seen in every religion is in every religion divided into two parts. The devotion which works through forms and ceremonies and through words, and that which works through Love. In this world we are bound by laws and we are always striving to break through these laws; we are always trying to disobey, to trample on Nature. For instance, Nature gives us no houses, we build them. Nature made us naked, we clothe ourselves. Man's goal is to be free and just in so far as we are incompetent to break Nature's laws shall we suffer. We only obey Nature's laws in order to be *outlawed*,—beyond

Law. The whole struggle of life is *not* to obey. (That is why I sympathise with "Christian Scientists" for they teach the liberty of man and the divinity of Soul). The Soul is superior to all environment. "The Universe is my Father's Kingdom; I am the Heir-Apparent"; that is the attitude for Man to take. "My own soul can subdue all."

We must work through Law before we come to Liberty. External helps and methods, forms, ceremonies, creeds, doctrines, all have their right place and are meant to support and strengthen us *until* we *become strong*. Then they are no more necessary. They are our nurse and as such indispensable in youth. Even books are nurses, medicines are nurses. But we must work to bring about the time when man shall recognise his mastery over his own body. Herbs and medicines have power over us as long as we allow them; when we become strong these external methods are no more necessary.

THE DEVOTION THAT WORKS THROUGH WORDS.

Body is only mind in a grosser form, mind being composed of finer layers and the body being the denser layers, and when man has perfect control over his mind he will also have control over his body. Just as each mind has its own peculiar body, so to each word belongs a particular thought. We talk in double consonants when we are angry:—"stupid fool," "idiot" &c.; in soft vowels, when we are sad,—"*Ah!* me." These are momentary feelings, of course, but there are eternal feelings, such as love, peace, calmness, joy, holiness, and these feelings have their word-expression in all religions; the word being only the embodiment of these, man's highest feelings. Now the thought has produced the word, and in their turn these words may produce the thoughts or feelings. This is where the help of words comes in. Each of *such* words covers one ideal. These sacred, mysterious words we all recognise and know, and yet if we merely read them in books they have no effect on us. To be effective they must be charged with Spirit, touched and used by one who has himself been touched by the Spirit of God and who now *lives*. It is only he who can set the current in motion. The "laying on of hands" is the continuation of that current which was set in motion by Christ. The one who has the power of transmit-

ting this current is called a "Guru." With great Teachers the use of words is not necessary—as with Jesus. But the "smaller fry" transmit this current through words.

Do not look on the faults of others. You cannot judge a man by his faults. (Example: Suppose we were to judge of an apple tree by the rotten, unripe, unformed apples we find on the ground. Even so do the faults of a man not show what the man's character is). Remember, the wicked are always the same all over the world. The thief and the murderer are the same in Asia and Europe and America. They form a nation to themselves. It is only in the good and the pure and the strong that you find variety. Do not recognise wickedness in others. Wickedness is ignorance, weakness. What is the good of telling people, they are weak? Criticism and destruction are of no avail. We must give them something higher; tell them of their own glorious nature, their birthright. Why do not more people come to God? The reason is that so few people have any enjoyments outside their five senses. The majority *cannot* see with their eyes nor hear with their ears in the inner world.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHAKTRIHARI.

(Continued from page 115).

वैराग्यशतकम् ।

वयं येभ्यो जाताश्चिरपरिचिता एव खलु ते
समं ये संवृद्धाः स्मृतिविषयतां तेषु गमिताः ।
इदानीमेते स्मः प्रतिदिवसमासन्नपतना
गतास्तुल्यावस्थां सिकतिखनदीतीरतरुभिः ॥४८॥

48. Those from whom we were born, well, they are now on intimate footing with Eternity (i. e. hereafter); those with whom we were brought up have also become objects of memory. Now (that we have become old) we are approaching nearer to our fall day by

day, our condition being comparable to that of trees on the sandy bank of a river.

आयुर्वर्षगतं नृणां परिमितं रात्रौ तदर्थं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः

प्राणिनाम् ॥४९॥

49. The life of man (as ordained) is limited to one hundred years; half of it is spent in night, and out of the other half one half again is passed in childhood and old age; and the rest which has its illnesses, bereavements and troubles is spent in serving (others). What happiness can there be for mortals in a life (again) which is even more uncertain than the ripples (on the surface) of water.

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
क्षणं वित्तैर्हीनः क्षणमपि च संपूर्णविभवः ।
जरार्जर्णैर्द्वैर्नष्ट इव बलीमण्डिततनु-
नरः संसारान्ते विशति यमभानीयवनिकाम् ॥५०॥

50. Now a child for a while and then a youth of erotic ways, a destitute now for a while and then in abundance, just like an actor thus, man makes at the end of his role—when diseased in all limbs by age and wrinkled all over the body,—his exit behind the scene that veils the abode of Yama (death).

त्वं राजा वयमप्युपासितगुरुप्रज्ञाभिमानोन्नताः
ख्यातस्त्वं विभवैर्वैराग्यसि कवयो दिक्षु प्रतन्वन्ति नः ।
इत्थं मानधनातिदूरमुभयोरप्यावयोरन्तरं
यद्यस्मात्तु पराङ्मुखोऽसि वयमप्येकान्ततो
निःस्पृहाः ॥५१॥

51. Thou art a king, we too are elevated through self-assurance about our wisdom acquired from our preceptor whom we served. Thou art celebrated through thy possessions, our fame is spread abroad in all quarters by the learned men. Thus a great difference

there is between both of us, made by honour and riches. If thou art cold towards us, we too are perfectly indifferent towards you.

[This Sloka is addressed by a *Yati*, (one who has renounced the world) to a king. The *Yati* wants to inform the king of the vanity of his possessions, and so is declaring that a *Yati* is greater than the king. For, the king is rich in wealth only but he is rich in wisdom which should command even the respect of a king.]

(To be continued).

FROM THE PSALMS OF TAYUMANA SWAMI.—X.

O! BLISS SUPREME.

I.

The Love that killeth nought, how well it mends
All crookedness ! In me devoid of Love
What ugly features dwell ! What partial love !
What cruel passions ! What gross ignorance !
What self-conceit ! What craftiness of mind !
What lack of apprehension of the right !
And how averse to Freedom's path of love !
But yet how drawn towards the vulgar life !
With what endeavour ! how absorbed therein !
How fond of this phantasmal fleeting frame !
How full of vice hast thou thus made me too !
Am I Thy slave and slave to these as well ?
O Bliss Supreme that fills, embracing all,
The globes near us and systems far away !

II.

Reason Thou art and blind delusion too !
Thou art the whirling mind, the souls as well,
That linked to mind, evolve, and yet besides
The All-embracing Light of Love Supreme !
Diverse yet constant, Thou hast still become
The manifold of sense, the organs five,
The senses five and yet the el'ments five !
Without and yet within, remote yet near,
Thou dost still come and go ! Thou art withal
Darkness and light and good and evil too !
Thou art the present, Thou the time to be,
Eternity art Thou ! Thou art the One,

Thou art the many and all and yet beyond !
They only know on whom Thy Grace descends !
O ! How can any else know Thee with ease !
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

III.

Men know their perverse wrangles how to spin
Or seeking else to have their stomach's fill,
Their rolling minds confounding Heav'n and earth,
They live in frenzy still ! They likewise know
Their changing masks to don, or mumbling still
They can conceal their hearts or else like us
They can parade their love as in a fair :
Or breathing hard like angry tigers too
They can control their breath with crimson eyes ;
Or yet they blab and hold their faiths supreme
Though steeped in cruel ways ! O ! Who can know
Thy varied sports in all the diverse faiths !
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

IV.

The sages wise appeased their hunger dire
With water, fallen fruits, dry leaves and green :
In gloomy mountain caves they sat so long
With closed eyes, unmoved like blocks of stone :
They lived by fire and bathed in sacred streams,
And in the sun, their bony frames exposed,
Their tangled locks pecked at by swallows too :
They held their breath, subdued their minds in peace
Drove up the Fire* to reach the Lunar realm
And drank the Nectar there amidst the woods :
And thus indeed they longed and sought Thy Grace,
The end and aim of all the Sacred Lore.
Is 't right for me to seek this earthly life ?
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

V.

The pure, th' impure, the diverse joys and woes,
The relative, the absolute as well,
The gross, the fine, dispassion, passion too,
The Veda and the end of Vedic lore,
Bondage, release, unreal and real,
Diversity and unity as well,
The great, the small, the rare, the easy too,
The male and female sex in creatures all,
The Eternal and the transient life, the stain

* i. e. of *Kundalini*.

And stainlessness, and formlessness and form,
The right, the wrong, the source, the sourceless too,
The sensuous, the supersensuous,—
No whit of these, without Thee, does subsist.
Can we then live, however, but for Thee !
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

IV.

Clearing the woods of ignorance so dense,
Breaking the rock of self, preparing well
The open field of mind and sowing too
The seeds of Peace unknown in Heav'n and earth,
They watered it with Love and till it grew
They guarded it from rav'nous Maya's reach;
Thus did the Lovers Thine enjoy the crop
Of Blessed Life, and ever upon thy Grace
The burden rests to show Thyself to me
And make me Thine and fill my heart's desire.
O Thou Transcendent Form that is revealed
In Space Supreme that passes all our wit !
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

VII.

Thou art the el'ments, Thou the million orbs,
Thou art the mountains, Thou the girding seas,
Thou art the moon, Thou art the sun and all,
Thou the swelling flood of Grace Divine,
And I Thou art as well ! Thus hast Thou taught :
But with the sense of ' I ' not yet extinct
And blabbing still ' I ' ' I ' in myriad moods
I'm steeped in ignorance with all my love !
How hard to escape Karma's force unseen !
O ! Who can bid pretending Sleep awake
That folds its eyes ere yet the day departs !
What more hast Thou to teach ! Alas ! Alas !
To whom shall I complain if not to Thee !
O Bliss Supreme that fills embracing all
The globes and near us systems far away !

VIII.

Liar am I, a murderous rake am I,
Although enlightened by Thy Grace revealed,—
A sordid fool,—I have yet missed the Life !
A sinner, I, that empty phantoms seek !
Wrathful and mad and shallow too am I !
Shouldst Thou think fit to leave me to my fate,
Then shall I have to fall and flounder too.
O ! Say where else may I then seek refuge !
O Holy One ! O Truth ! O Life of life !

O Friend ! O Thou Supreme without a peer !
Transcendent One beyond the highest Grades,
O Lord ! O Sire ! The Crown of Vedic Lore !
O Grace that never forsakes the souls of Saints !
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

IX.

Howe'er I learn, whate'er discourse I hear,
My mind is not subdued, and not a whit
The sense of ' I ' has waned, and in my heart
A myriad longings hide ! Ne'er have I known
Bounty and charity in all my life !
Of righteousness and stern austerities
Never have I yet dreamt ; no word of truth
Do I ever speak, but lies and lies indeed !
Though wise to teach, I'm yet a simple fool,
Devoid of Love and Peace ! Is there on earth
E'er seen or heard, such crooked mind as mine !
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

X.

'Thou hast ne'er more to strive for selfish ends,'
Thus didst Thou teach as Sage of Silence mine
And took my body, soul and all for Thine !
And from that hour this seeming time and space,
The thirst for transient things, the clinging faith
In fleeting flesh, the forging of false ties,
All vanish off ! The sense of ' I ' as well
The falsest lie of lies doth pass away !
No dark'ning cloud of ignorance e'er more !
No more shall good and evil too ensnare !
No more is mind nor yet the brood of mind,
No more is birth nor death nor then nor now,
For all are merged in Thy Transcendent Being !
O Bliss Supreme that fills embracing all
The globes near us and systems far away !

—A. K.

SOME LETTERS OF SWAMI
RAMAKRISHNANANDA.

(1)

Mylapore,
17-5-09.

My dear Mr. Rai,

I received your letter of the 16th ultimo duly, but
several other engagements prevented me from
replying to you earlier.

1. Bhagavan Sri Ramakrishna says, "God is like water. As water has no definite form, and assumes the form of the vessel in which it is kept, so God has no definite form, He assumes all sorts of forms for the sake of His devotees. You are a man, therefore you love a human form. But God is the God of all living beings and therefore you should not confine Him to human forms only. If your father dresses himself as a foreigner he does not lose your estimation and reverence on that account. Hence whatever be the form of God, because he is *your* God, you should love Him always in all forms. But some particular form may be liked by some one. That particular form goes by the name of इष्टरूपि, and as such a Vaishnava loves the Krishna form, a Sākta loves the Sakti form etc. Whatever form you like most, please worship Him in that form. But have always Bhakti for all His Forms. Just as a daughter-in-law in a Hindu family reveres all the members of the family, but only shares her bed with her husband, so you should have reverence for all the various Manifestations of the Deity, but your इष्टरूपि should be the only Lord of your life. It is very good that you have great reverence and love for Sri Ramakrishna. By worshipping Him you do not cease to worship Sakti for He Himself is the most beloved child of Sakti.

2. God's forms are not allegorical. They are real. In Nirvikalpa Samadhi, there is neither the creation nor the creator. So let us keep that aside. The salt doll has lost itself in the ocean, who is to worship! But so long as there is individuality, there must be the personal God. God the creator is always personal; and each manifestation of Him is as real as Himself. Worship is possible only in reference to the personal God. I advise you to take up this course. In Nirvikalpa Samadhi there is no worship.

3. Most of His (Sri Ramakrishna's) direct disciples have seen Him after His disappearance from mortal view. If you have a real longing to see Him, He is sure to satisfy you.

4. There is no tree without a root, there is no external without an internal world. Both are inseparably connected. The Personal God is realised just as you see your friends &c. in the wakeful condition. Senses are not overpowered but become wide awake.

5. You should worship both outside and inside yourself as He is everywhere. He is as much in the Image, as inside yourself. So worship Him everywhere, always regarding yourself as a servant or son of Him, and thus distinct from Him. Unification only comes in the Nirvikalpa Samadhi where there is no worship, as I have already told you.

6. A whole-souled devotion is the only means to realise Him. This is the general, as well as, special teaching. In your case, have a whole-souled devotion for Sri Ramakrishna.

7. Read Sri Swami Vivekanandaji's Bhakti Yoga, Inspired Talks, Sayings of Sri Ramakrishna, and the Gospel of Sri Ramakrishna by M., one of His disciples, &c.

8. A born dramatist can really appreciate and love Shakespeare. A born poet can really appreciate and love Milton. A Scotch Professor of Mathematics after reading Milton's Paradise Lost exclaimed with disgust, "After all, what does it prove?" So, if you want to love God really you must have to be a God yourself, देवो भूत्वा देवं वसेत् i. e. you must have to be a God in order to worship God. The idea of your being sinful should be absolutely thrown overboard. "It is a sin to call a man a sinner." Thus Sri Ramakrishna has reconciled Dvaita and Advaita. If you understand this, Swami Vivekananda will not appear to you to be contradictory.

9. That Dualism which is based upon weakness is absolutely false and harmful. नाबलानां बलहीनेन ज्ञानेन, i. e. God can never be realised by the weak, says the Sruti. If I am God's child I must belong to His cast, and if He is perfectly pure, I am also perfectly pure. There is no difference between शुद्धज्ञान and शुद्ध भक्ति, says Sri Ramakrishna; you are perfectly right when you say, "If we surrender ourselves at the feet of the Ideal and forget all *me* and *mine* it will be the same as Advaita"; and so, where is the difference between them? Superficial thinkers only find difference.

10. The Dualist says "I belong to Brahman," and the Monist says "I am one with Brahman." There is not much difference in these two sayings, for he who belongs to Brahman is one with Him as well. The Dualist will derive as much benefit from

reading Sri Sankara's commentary on the Vedanta Sutras as any Monist. This is my experience. Sri Sankara has brought God nearer home than any other commentator. You are right, "He comes when the lower self is crushed." This crushing of the lower self is the aim of both the parties.

11. By worshipping Sri Ramakrishna you do not cease to be a Sākta, as Sri Ramakrishna is the manifested form of that Sakti who is your Kula Devatā. Sakti, who is Infinite and hence Inaccessible, in order to be accessible to all has assumed the benign form of Sri Ramakrishna in this age. When she assumed the form of Sri Krishna in the beginning of this Yuga she gave Her reasons for Her repeated Incarnations through Him: यदा यदा हि धर्मस्य ग्लानिर्भवति etc.


So work and live for Sri Ramakrishna, and worship Him with your whole soul, and thus attain salvation even in this life.

With my best love and blessings,

I am yours truly,

Ramakrishnananda.

ON THE CONNING TOWER.

ORLD-WIDE interest was rivetted for some time on the probable developments of the Lusitania affair. It had been a fact admitted by all that the U. S., America, held the peculiar position of a probable peace-maker in some favourable stage of the war. So speculation was rife as to whether that position would be jeopardised or not by the exasperation caused by the sinking of the Lusitania. President Wilson's attitude became the object of world-wide scrutiny, and some index to it was furnished by the remarkable speech he delivered at Philadelphia on the occasion of conferring citizenship on some alien candidates, on whom he wanted to impress how they had just then taken "an oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race." "My urgent advice to you would be," he said, "not only always to think first of America, but always also to think first of humanity. You don't love humanity

if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, and by justice, not by jealousy and hatred. I am sorry for the man who seeks to make personal capital out of the passions of his fellowmen. He has lost touch with the ideal of America, for America was created to unite mankind by those passions which lift, and not by passions which separate and debase." After explaining in this strain how America constitutes herself "the hope of the human race," he went on to make that memorable statement which created a great stir all over the world of Western jingoism: "There is such a thing as a man becoming too proud to fight. There is such a thing as a nation being so right that it does not need to convince others by force that it is right."

So if the sentiments of the noble President be allowed to represent and determine the policy and temper of the whole American nation, we are confident that it will neither stoop to fish for selfish gain in troubled waters like Japan or Italy, nor play the jingo by declaring war on Germany to convince her of the righteousness of its note on the Lusitania affair. But facts seemed for a while to drift the other way, and even news of an ultimatum to Germany was flashed all round the world. Wish is father to the thought, and there exist strong combinations, specially in the camps of American journalism, to develop bellicose tendencies in the nation; perhaps they thought they had scored and were on the tiptoe of fond expectations. Now in fact it is difficult to guess as to which path conflicting influences will ultimately speed America on. But counting upon President Wilson's consistency in views, it seems that the strong attitude he maintains in the American note, an attitude verging close on armed protest is due not really to any fighting motive born of righteous wrath but to an anxiety to maintain America's position as a probable peace-maker. That position depends absolutely on the belligerents recognising in her some amount of power to dictate and arbitrate when peace terms would be discussed. This recognition is the basis on which rests the possibility of America coming to the help of the warring nations and President Wilson most probably seeks

to keep this basis unaffected by anything in his conduct that may appear as confession of national imbecility in the military sense. Mr. Bryan on the other hand probably thinks that the course of the war has made circumstances so keen that even this solicitude on the part of the President may necessarily embroil America in the general affray. The President is loth to lose the scope of ultimate American usefulness as a peace-maker, while his Secretary has already grown sceptic about that scope. Both stand firm for the idea of peace and its triumph, but they differ as to the method to be employed under present circumstances. This is our reading of the events which are exercising just now the minds of onlookers all over the world.

This American topic has some interest and significance for those in India who are working at the problem of her spiritual nationalism. No country which enters as a nation into the arena of political competition and joins the race for political power can avoid the inevitable penalty of becoming a potential peace-breaker in this world. In an article in September last the Prabuddha Bharata sought to prove how political nationalism is incompatible with peace. A nation organised on the political basis is placed by exigencies of modern politics under the unavoidable necessity of making its political power *felt* among other nations. This necessity again will plunge it heels over head into the merciless intricacies of modern diplomacy, and there in that sphere it will find absolutely no scope or value for its best humanitarian intentions. The diplomatic atmosphere does not recognise such lofty ideals as President Wilson wants American nationalism to realise. If he really wants his nation to become too proud to fight for proving its own righteousness, the best course for him is to organise his nation on the lines which an article in a pious American monthly, (The Bible Review, May, 1915) so definitely suggests. This article quotes many Scriptures to show how a truly Christian nation leaves vengeance in God's hands, who "always chooses a murderer to execute a murderer." The article indirectly but clearly makes out a strong case for the spiritual type of nationalism when, in the concluding paragraph, it says :

We not only need a school of prophecy, but we need also an illuminated citizenship, who can

consider the principle of peace in the mind of the nation, and realise that it is only thru the development of real peace in the *great within* of our nation that it is possible absolutely to overcome the "fight" principle that is continually being manifest in the *without*. This is the sublime state of mental peace, serenity and power that characterises the "Peace-maker" of whom Jesus speaks. If a universal consciousness of peace could be established in the mind of the nation, then God, by the mouth of his prophets could safely guide our nation thru all these perils.

FAMINE IN EAST BENGAL

AND

THE RAMKRISHNA MISSION.

The following two appeals issued by Swami Saradananda to the public speak for themselves. The first appeal was published in May and the second in June.

(1)

For some time past we have been learning through the newspaper columns that there has been an outbreak of famine in several parts of the Tippera and Noakhali districts. To ascertain the real state of affairs, we deputed a worker to Chandpur, who returned with the report that the condition of the people in that district is very serious and needs immediate relief. We have also received touching appeals for immediate help from the people of Ramganj Thana in the district of Noakhali. Owing to the outbreak of the war, jute, which is the principal stay of the people of East Bengal, was either sold at a nominal price or did not find market at all. The misery of the people consequent on this can be better imagined than described. Their little stock of money was soon exhausted, and to keep the wolf from the door, they had to sell everything they had, including their bullocks even. Matters have now come to such a pass that many families in the Noakhali district are living on half meals and sometimes on still scantier diet. The ensuing Aus crops will be ready by the middle of August, and if the people are maintained somehow during these two months

and a half, hundreds of men, women and children will be saved from the jaws of death.

On the 31st last, we sent 9 workers to open relief centres in the affected parts of the Tippera and Noakhali districts. Some of them have reached Hajiganj, in the Tippera district, and have started preliminary inspection work there, whence they will visit other places. We shall soon acquaint the public with the detailed report they furnish us about the nature of the work in hand. We have started the work with the balance of Rs. 7,760-11-10 out of the Flood Relief work (from which sum about Rs. 500 will be needed for the Fire Relief Work we have already started at Bhubaneswar), and considering the nature of relief to be given the average monthly expenditure, even working on a moderate scale, will amount to Rs. 6,000 nearly. It may be mentioned here that even with this rate of expenditure, we shall be able to relieve only a part of the total area affected. It is needless to point out that the sum at present at our disposal will be soon spent, so there is need for an immediate supply. In the name of suffering humanity, we appeal to all sympathising souls for more funds to enable us to continue the work. Contributions of money however small, clothes, old and new, homœopathic medicines and such allopathic medicines as Chlorodyne, Aqua Ptychotis etc. will be thankfully received and acknowledged.

(2)

In our last appeal we acquainted our readers that we have sent nine workers to the famine-stricken area in the Tippera and Noakhali districts.

They have since inspected most of the villages in the affected area and have already started four centres:—viz. at Hajiganj, Paikpara, Ramganj and Khalispara, the first two in Tippera and the last two in the Noakhali districts. The Hajiganj centre intends to take over some thirty villages, the Paikpara about 52, the Ramganj centre about 60 and Khalispara about 25. The first distribution has already been made dealing out one week's ration to the needy families. In some cases especially at the Ramganj centre, the stock of rice at present being small prevented the full measure from being given. The following is an abstract of the distributions at the different centres:—

(a) Hajiganj centre (Tippera), number of villages

10, number of families 79, total heads 150, quantity of rice given 7 maunds 32 seers.

(b) Paikpara centre (Tippera), number of villages 42, number of families 282, total heads 462 quantity of rice given 16 maunds 5 seers.

(c) Ramganj centre (Noakhali), number of villages 13, number of families 63, total heads 126, quantity of rice given 6 maunds 16½ seers.

(d) Khalispara centre (Noakhali), number of villages 8, number of families, 53, total heads 105 quantity of rice given 6 maunds 12 seers.

Our workers, have reported that the distress is general and everywhere, and there is need for immediate relief. Here is an extract from our workers' report of a village named Dumari that is 5 miles from the Hajiganj centre:

"There are about 40 families of whom 13 families are in a particularly wretched condition. Most of these scarcely get one meal a day and go out every two or three days to beg their miserable pittance from the villagers. They are subsisting on a very sour wild fruit named 'Kauphal,' and boiled jute leaves and herbs. In two families famine has made its presence horribly felt: the boys and girls have hollow cheeks and sunken eyes, thin limbs, have lost all flesh and their stomachs have become unusually bloated. They have been given the pith of plantain trees ('thor') to eat; the condition of the grown-up people is much worse. The women could not come out for want of clothes. This want of cloth is quite a common occurrence now. Boys are everywhere clothed in rags, and in one family the net of mosquito curtain was extemporised into a cloth! It is clear that unless this state of things be remedied from now, it will grow from bad to worse. The condition of other villages is very similar. We are distributing rice according to circumstances."

This is indeed a pitiable state. Yet there is not a bit of colouring or exaggeration in it. Two other centres are urgently needed in the Ramganj Thana, where many more villages are yet sorely in need of relief. But we cannot open them for want of sufficient funds to carry them on. The local people are of opinion that if adequate help be given for a month the condition will be much improved. But this one month is a crisis in their

lives and we leave it to our kind-hearted readers to picture to themselves what a state of agony these people are living in, to see their dear ones pine away day after day while they themselves are powerless to help them. We have undertaken this relief work relying solely on the generosity of our countrymen who have always stood by us heart and soul in such time of trial and we are confident that they will do so still. In the name of our suffering brothers we appeal to all to help us with money and clothes. In such times as these even a little counts for much and such humble offerings may save many a precious life. Once more we appeal to all who can think and feel not to hesitate in sending their aid, for it may be too late, and the would-be recipient will be far beyond the reach of earthly help. All contributions of money, and clothes old and new, will be thankfully received and acknowledged at either of the following addresses:—(1) The Udbodhan Office, 1, Mukerji Lane, Baghbazar, Calcutta. (2) The President, Ramkrishna Mission, the Math, Belur P. O., Dt. Howrah.

(Sd.) Saradananda,

Secretary, Ramkrishna Mission.

12th June.

NEWS AND MISCELLANIES.

THE 82nd birthday anniversary of Bhagavan Sri Ramakrishna Paramhansa Dev was celebrated at the Sree Ramakrishna Muth with great éclat under the auspices of the Swami Vivekananda Sangam, High Road, Pudur, Vaniyambody, on Sunday the 13th June, 1915. The programme consisted of the Pooja and Bhajan procession, with Sri Guru Maharaj Vimanam, feeding the poor of all castes, the Ramakrishna School boys' Stotra Arathana, Hari Katha and musical performance. Then a public meeting was held; Mr. K. Govindachettiar Avl. B.A. delivered a lecture on the life and teachings of Sri Guru Maharaj and Mr. M. V. Vellodiraja Avl. B. A. presided over the meeting. The festivities concluded with Mangalarathi and distribution of Prasadam.

SWAMI Abhedananda delivered a lecture at the Hindu Temple, San Francisco, on the "Religion

of the 20th Century," about the beginning of the month of March. The hall was crowded and people were standing at the door to hear the words that fell from the lips of one of the greatest Vedantists in America. The Swami dealt with different phases of Vedanta,—dualism, qualified monism and monism. He pointed out how in this age God could be realised through work. The audience was greatly pleased to hear his masterly exposition of the Vedanta philosophy. The Swami also delivered a lecture at the Pacific Vedanta Centre, San Francisco, being invited by Swami Prakashananda of the Ramkrishna Mission. It is also reported that the Swami has established recently a Vedanta Library at Los Angeles.

WE have been asked to announce that the Indian South African League in a meeting held on Friday, the 7th May, 1915, has declared itself dissolved, having successfully fulfilled its object of looking after the interests of the South African Indians who were in distress during the well-known passive resistance movement.

ON the 20th of June last, His Excellency the Viceroy's birthday anniversary, the yearly entertainment given to little children in the Mayavati Charitable Dispensary passed off with characteristic enthusiasm. Five poor children happened to be present that day and adding a small amount to the money (Rs. 5) kindly sent by the Government to the Dispensary for the purpose, they were treated to some nice articles of diet, light but to them extraordinary, and were presented each with some nice article of dress as well. This year's entertainment in the Dispensary was fraught with the sad thought about Her Excellency's transition for ever from our midst, but it was felt that it must have done good to her soul in another sphere that our noble Viceroy kept up this annual festival, adding to it a new significance.

It is interesting to know that Dr. Ram Lall Sarkar, Medical Officer, Tengyeh, China, has obtained possession of a Chinese book of history entitled "Nan-Chao-Ye-Shih" or History of the Southern Princes, which contains the authentic

(Continued in page iii)

Prabuddha Bharata

OR

Awakened India



वसिष्ठत आश्रितं प्राप्य पराजिबोधत ।

Katha Upan. I. iii. 4.

Vol. XX, No. 229, AUGUST, 1915.

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THE MAYAVATI CHARITABLE DISPENSARY.

THE work of the Dispensary is going on in its new building since January last. About 300 Rs. worth of medicines and accessories have been added to the stock; but the increase in the number of patients coming from near and distant villages has been so unexpected since the opening of the new building, that it has become evident that the Dispensary is unable to cope with the increasing expenses, unless at least a monthly subscription of Rs. 50 is assured to it. The total number of patients treated last year was 985, while during the last five months (up to May) almost about the same number has been reached in the register of patients. The war has practically stopped all help from foreign countries on which the Dispensary had been counting not a little. We appeal most earnestly to our countrymen to come to our help in maintaining this philanthropic institution for the relief of poor people of these Himalayan villages.

Secretary, M. C. D.

Lohaghat P. O., Dt. Almora.

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प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XX]

AUGUST 1915

[No. 229

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA (*In Madras, 1892—1893.—XII.*)

Buddhism proves nothing about the Absolute Entity. In a stream the water is changing, we have no right to call the stream *one*. Buddhists deny the *one*, and say, it is *many*. We say it is *one* and deny the *many*. What they call Karma is what we call the soul. According to Buddhism, man is a series of waves. Every wave dies, but somehow the first wave causes the second. That the second wave is identical with the first is illusion. To get rid of illusion good Karma is necessary. Buddhists do not postulate anything beyond the world. We say, beyond the relative there is the absolute. So far it accepts that there is misery, and sufficient it is that we can get rid of this *Dukkha* (misery); whether we get *Sukha* (happiness) or not, we do not know. Buddha preached not the soul preached by others. According to the Hindus, soul is an entity or substance, and God is absolute. Both agree in this, that they destroy the relative. But Buddhists do not give what is the effect of that destruction of the relative.

Present-day Hinduism and Buddhism were

growths from the same branch. Buddhism degenerated and Sankara lopped it off!

Buddha is said to have denied the Vedas because there is so much *himsa* and other things. Every page of Buddhism is a fight with the Vedas (the ritualistic aspect). But he had no authority to do so.

Buddha is expressly agnostic about God; but God is everywhere preached in our religion. Vedas teach God—both personal and impersonal. God is everywhere preached in the Gita. Hinduism is nothing without God. Vedas are nothing without Him. That is the only way to salvation. Sannyasins have to repeat the following, several times: I, wishing for *mukti*, take refuge in God, who created the world, who breathed out the Vedas.

Buddha, we may say now, ought to have understood the harmony of religions. He introduced sectarianism.

Modern Hinduism, modern Jainism and Buddhism, branched off at the same time. For some period, each seemed to have wanted to outdo the other in grotesqueness and humbugism.

OCCASIONAL NOTES.

ONE complaint often made now-a-days against some of our educated people in India is that they are looking too much behind on the glories of their past, and as a result the urgent tasks that lie before them at present are being neglected. It is also pointed out that instead of dwelling so much on the past, we should "act, act in the living present," emulating the glories of the living nations and thus proving ourselves worthy of our past. A people that seeks to live simply upon the credit of a glorious past is fairly on the way to die. What credentials are we producing before other nations at present to prove that we deserve to live side by side with them?

—

This complaint mostly comes from a particular class of people whose views about our future we have not been left in the dark about. They are too much enamoured of modernism, and hence their impatience with those of their countrymen who, they think, pay too much attention to their past. But they little think that no amount of retrospection on the part of a people can be condemned if that serves the interests of its prospective work. The example of living nations merely can never determine what our present tasks are and how they should be performed. It is our past history which should determine for us the type of our present activities, their range being determined by modern circumstances. It is the past which should reveal to us what really we are and what we have got to do in this world. The staunchest supporter of modernism cannot ignore these claims of the past on our present-day life and thought.

But judging from how they express themselves on this subject, it seems evident that

these advocates of modernism admit the past to be a factor of some importance in our present-day strivings. Even they have their own way of looking back into our past. They are ready to accept just so much of it as furnishes scattered precedents for their own plans of action, and the rest they condemn either silently or expressly. They are moreover ready to derive self-confidence from their study of the past on the whole. But if other people in the country hold up our past with feelings transcending this limited beneficence, they appear uneasy in mind and raise the alarm of too much retrospection. If this be not the case, then what right these wise people have to assume that for the sake of our country's welfare other people should adopt *their* way of thinking with regard to our past and that they should depend on it today for solving our country's problems only *thus far* and no farther? We cannot disown our past; we cannot deny it the right to dictate to us our scheme of life, both individual and collective. Moderners may just appear to be very smart and bright in their own line of life, but we cannot, on pain of death, break off from our past history and refuse to have our own line of collective life determined by it.

Now, that is the fundamental question. The West knocked at our door and gained entrance when we were rotting in self-oblivion. Their brilliant scheme of life took our souls by surprise and we hated ourselves and fondly wished to be like them. Their scheme of life with the help of Western education sank deep into the very constitution of our mind. It enslaved our mental vision and captured our hopes and aspirations. We began to think and express ourselves in the terms of this Western scheme of life. Every-

thing in our past appeared incongruous to us, for the whole of that past had been evolved on the basis of another scheme of individual and collective life. In this way, a kind of hypnotic obsession was added to our self-oblivion, and the first great saints who were sent into our midst, like Raja Rammohan Roy or Swami Dayananda, had the momentous mission in their life of protecting us from absolutely bartering ourselves away to Western leadership in the deepest concerns of human life. Time was not ripe then for the full light of self-consciousness to impinge on our struggling self-deluded minds.

Even now, how few of us have risen above the delusion of modernism and would understand why Sri Ramakrishna Paramahansa wanted us [to look down upon the "ādhunikā" (modern), while at the same time insisting that "coins of the Nawabs' regime can't circulate now." How few of us can properly distinguish the good, that we have to accept from the modern age, from the evil that we have to refuse. And this inability is wholly due to the fact that we do not yet know ourselves, we are not yet fully self-conscious. Having mastered the branches of Western learning and perhaps made some scholarly incursions into the vast domain of our ancient literature, we fancy, we are wise enough to dictate today the course of our collective activities. In this way we have formed mountain-high pretensions of intimate knowledge of our past, but actually we do not find a single leader of thought in India today who can bring the light of such real knowledge to bear, at every step, on the pressing problems of our collective life,—who can fully explain to us that comprehensive scheme of life which has been seeking to find expression throughout our past history and which, when properly understood, would successfully regulate every effort on our part today for organised thought and activity.

Thus there is ample room still left for us to study our past; there is ample need for retrospection. In fact, judging from the sad confusion of thought we are creating in every branch of collective activity, it is clear that we should rather arrest a little the hasty impulses for plunging ahead and pause for a while that our house may be put in order before we aspire after lofty achievements; for it is better that we take some time to plant a solid basis for perpetuating success in our collective life than that we waste time in snatching at success in the various spheres of that life by fits and starts. And the very first step that we have to take for establishing our collective life on such solid basis, is to enquire of our past as to what kind of basis it has been seeking to evolve for us. Have we yet taken this first step? Have we known from our past how and where we stand with regard to the present and future? Are we yet collectively conscious of any well-defined mission in this world? And even assuming that we are vaguely conscious of any such mission, do we strive to acquire those lessons which past history offers us, respecting the way we should allow that mission to regulate every department of thought and activity?

Thus we have yet to learn the most fundamental lesson from our past, and it is idle to say that we are wasting much time in looking behind. If we study the condition of society in India for the last six or seven decades, we find roughly three factors working in it to bring about some sort of permanent adjustment with modern conditions of life. First, the conservative factor, comprising people who are never willing to leave old grooves, unless very much forced to do so; secondly, the progressive factor, or the party of progress, who are impatient to bring society into line with the modern world; thirdly, the circumspective factor, or cautious people who are suspicious of modernism and would not accept any scheme of progress,

unless it properly links together past and present and is not of the nature of an experiment. Now the first party represents the inertia in the society, the second its moving impulse, and the third its caution, and all three are absolutely necessary for its welfare. It is high time that *now* we should have a combination of these three factors, so that a resultant movement may be imparted to society out of the harmony. And time has actually worked out this harmonisation; we have simply to know it.

In this harmonisation, the resultant force of progress has to operate on social inertia, holding the other two factors in perfect equipoise. The whilom party of progress has to give up its infatuation for modernism and the party of caution its over-suspicious attitude. For a new wisdom has dawned upon society which is able to bring our past inheritance to the performance of duties which the modern age imposes upon us. We have discovered what our *national* standpoint is, from which we have to fulfil the demands of the present age. We have revealed before us that national scheme of life which our past history had all along been seeking to evolve and which will not only correct our slavish partiality for modernism or the Western scheme of life, but will also make us strong to achieve in our own way almost all the ends which the Westerners achieve under their scheme of life. The predominant note may be different, the principle of systematisation may be unlike, but all those higher ends towards which humanity is striving today will have their pursuit adequately, if not more fully, provided for under our own scheme of collective life. The one thing needful just at present for educated people all over India is to study, to discuss, to understand this, our own scheme of collective life; and that surely involves a good deal of looking behind towards our past.

So let those of our countrymen who used to constitute themselves the party of progress in India give up their complaining attitude. Let them rise above the fascination of the Western scheme of life, individual and collective. No people can ever succeed by seeking to live upon the achievements of another people. No people can take any other people for its model. But when circumstances demand that the good points in the life of one people have to be adopted into the life of another, the latter has first to make sure that *it is already living its own life*. Only a living nation can really and truly absorb what is good in another living nation. Our past history has settled once for all our own *mode* of living in and for this world; the idea for which we should live, the form of collective life through which that idea is to be realised, the tune to which we should adjust our harp of time,—all these have been fixed for us, and if we have to adopt variations on the surface, they must also be attuned to the keynote. The sooner we recognise these undeniable facts, the better for us, for already the waste of time and energy is growing really alarming.

AUTHORITY IN RELIGION.

WHENEVER we accept any truth, we accept it ultimately on the authority of direct experience. Either it is our own direct experience or that of any other person or persons.

But it may be pointed out that the authority of reason also is admitted by all of us to be strong enough for the same purpose; reason also is another foundation of our belief. We comprehend truth not only by direct experience, but also by inference. So truth may as much be a matter of direct experience as a matter of correct inference.

Still it must be admitted that the testimony of direct experience is stronger than

inference. In practical life, there is a good deal of difference between truth obtained through direct experience and truth obtained through inference. Again, though in individual life we may find inferential truth given equal importance and place with the other kind of truth, not so in collective life. Society never builds itself up on the basis of inferential truths. Neither does science, which claims to conduce to collective interests, accept inference, more than direct experience, for its foundation. So it insists on distinguishing between truth and hypothesis, however much its conclusions may be tending now-a-days to come under the latter category.

A matter of inference may even be recognised as strong enough to determine the conduct of an individual or a society in many particular instances, but truths which lie at the back of the evolution of individual or social life can never be mere inferential truths. In an age of intellectualism like the present one we may find many associations or bodies of educated people springing up through the motive force of inferential truths and actually doing much good to society. But nobody says that the human intellect is not at all a power for good; and such bodies of people represent the organised activity of the human intellect in its beneficial aspect. But it is idle to expect that their influence on society and its progress will be as lasting and deep as that of movements which grow out of the direct experience of truths.

Thus if direct experience is the highest authority for the acceptance of truth, no religion is worth even the name if it is not founded on that kind of authority. Religion claims to affect the most vital interests of man and to supply him the foundation of his life. But if it depends for all its tremendous worth and importance on the testimony of inference and not on that of direct experience such as challenges everybody's personal

corroboration, then all the wind is taken out of its sail and it gradually drifts into the position of a superstition and imposition.

So every religion, which, as a mighty tree, has struck its roots permanently into the soil of human heart and does not float as a passing shade of belief on another system of religious culture, must derive its authority from direct experience. And this is what we find to be the case with the great religions of the world. All of them claim *revelation* to be their source,—not any revelation through intellectual operations, but a revelation through a higher process of knowledge, a higher mode of direct experience, usually called inspiration. Now all who profess a revealed religion do not themselves pretend to such revelation. So they have to take on trust the direct experience of some person or persons, and have to refer to certain records, mainly, which have come down to them, for the authority of that direct experience. Thus every religion which builds itself on the foundation of direct experience must have its great seer or seers and its Veda or Bible. It is a necessary feature which every such religion must possess, no matter whether it lays its claim on single or on repeated revelations.

But modern culture, which favoured intellectualism to a fault, could not reconcile itself to this feature of religion. It wanted to dismiss all talk of revelation, of a higher mode of direct experience, as mysticism, a term which used to sound like a bad name given to the proverbial dog—, and it also wanted to regard the allegiance of people to certain books in revealed religion as superstitions. So modern culture evolved a new creed of rationalism to be pitted against that feature of revealed religion which consisted in the belief in inspiration and infallibility of Vedas or Bibles.

This antithetical attitude of the human intellect, as embodied in the high-sounding doctrine of rationalism, served some useful purposes no doubt. It established the fullest

right of the intellect or reason as an instrument of knowledge, laying down the principle that truth can never contradict reason, even when its pursuit leads us beyond intellect. At the same time, it revealed to us the fact that the range within which intellect exercises its right is after all limited.

But the logic of rationalism if pursued with the strictest fidelity leads us to agnosticism. All the rationalistic theories of God proceed on a-priori reasoning, assuming in one way or other necessary forms of thought; and so long as these latter are claimed to be explained by the a-posteriori reasoning of other schools of thought, the controversy, at least, will never end. But religion should never build on such controversial ground. Its appeal to man must come out of depths lying beyond intellectual operations. Its seat of authority must be placed beyond the dip and clash of intellectual activities. The human intellect does not bear an immutable or immobile aspect. Its outlook, its view of things, its interpretative standpoint, its range of interest, its temperament and predilection, are all ceaselessly changing. Can this human intellect be entrusted with the eternal verities of religion? Impossible.

But at the same time, religion does not dispense with the function of the human intellect. No religion maintained that impossible position. Our life in the world looks upon intellect as the most important instrument of knowledge, whereas religion looks upon intellect as a good instrument of study. In the sphere of religion, intellect regards itself as a humble student of religious experiences and spiritual laws. There it must recognise its own limitations and admit its subserviency to a higher instrument of knowledge. When the atmosphere of our culture is congenial to this self-avowal of inferiority on the part of our intellect,—a self-avowal, which of course does not imply any slackening of its vigorous, soaring, comprehensive activities,—it is then only that the most

exemplary relations are maintained between religion and intellect. But when intellect overshoots itself and waxes overweening, it seeks to monopolise the whole range of human knowledge, constituting itself the only instrument thereof, and calling religion by the name of superstition when the claims of a superior instrument of knowledge are pressed forward. No true religion can favour this attitude of the human intellect, for by doing so it would be digging its own grave.

So while allowing intellect its due scope, religion should always place its authority beyond the changing moods of the intellect, so that in no case it would be affected by the latter. Nowhere we find this important principle so clearly and fully acknowledged and established as in the Vedic religion, and its strict fidelity to this principle gives us the key to understand some of the most critical situations in its history. We come to understand, for example, how such systems of religious practice as the Sankhya, the Jainism, or the Buddhism, which exerted at some period of their history a good deal of dominating influence on the Vedic religion, failed ultimately to receive at its hands anything like whole-hearted acceptance, while innumerable sects claiming much less glorious tradition have been gladly admitted into its comprehensive fold. The criterion for eligibility or otherwise in all these cases will be found to be the acceptance or non-acceptance, on the part of these sects, of the Vedic revelation as the highest source of authority in their respective religious systems, and even the most new-fangled system will be regarded as a legitimate development within the fold of Vedic religion, if it favourably fulfills the one criterion.

Now, granted that the Vedic revelation is the highest authority for us in every theory and practice of religion, the question of interpreting that authority in every case leaves again, it may be said, quite an ample room for the authority of reason or inference.

And actually we find all over India various schools of Vedic interpretation springing up almost like the Prophet's gourd, their number being still added to. In this vast arena of Vedic interpretation again, it is not simply intellect closing with intellect in endless strife, but inspired revelations are found to conflict with inspired revelations. Therefore the question may be pertinently asked as to what the Vedic revelation, as the ultimate authority for decision, has to say about all these conflicting interpretations and revelations, for if in this matter the final appeal fails to lie before this highest tribunal, then the Vedas practically forfeit all their sovereign authority and the unity of the Vedic religion becomes a myth in view of irreconcilable sectarian controversies.

Do the Vedas fulfill this important condition? Do they reveal to us a higher ground of harmony where all conflicting revelations find their ultimate reconciliation? And it must not be a harmony which it is left to our intellect to work out. This harmony must not be a matter of inference, but a distinct Vedic revelation.

So let us look a little closely into what we call the Vedic revelation. By the Vedas we mean the Samhitas, Brahmanas and Aranyakas or Upanishads. The Samhitas contain mantras or poetic utterances of Rishis invoking the Vedic gods to the aid of people desirous of some material objects. These mantras obviously formed part of certain ceremonies and from this fact they derived all their direct importance and meaning. So the primary construction to be put on these mantras must seek to follow the direct object to which they were subservient. That is to say, the mantras must make mention of the material ends of the worshippers, the power of the gods to fulfil these ends, precedents of such fulfilment, and so on. The mantras must primarily contain, a greater portion of them at least, a meaning which expresses these dealings of the gods with men on the

plane of material ends. But these mantras were first uttered by Rishis, who were not ordinary men. They were men who acquired the power of inspiration and had easy access beyond this gross world of material objects. Efforts of poetic expression and introspection would naturally carry the minds of such inspired men from gross external objects to that divine immanence behind them which spiritualises all their relations with men, transforming them into mere symbols. It is impossible for an inspired Rishi to detain himself long enough, in such poetic moods, in the ordinary plane of consciousness, and so we are bound to find in the Samhitas constant spiritualisation of secular objects and relations. Keeping this fact in mind we have constantly to put on the mantras a symbolic construction whenever plain construction fails us. In studying the mantras we have constantly to rise from the standpoint of the ordinary people in whose interest these mantras were uttered to the standpoint of the Rishi who was moving in the higher planes of inspiration. The Rishi himself often made a pointed distinction between these two standpoints, as in passages like the following :—

यमुत्विजो बहुधा कल्पयन्तः

सचेतसो यद्विमं वहन्ति

योऽनूचानो ब्राह्मणो युक्त आसीत्

काश्चित्तत्र यजमानस्य संविद् । ८ म, ५८, १।

"Whom the priests conceiving of in various forms, in their (exalted) awareness, carry on this sacrificial worship, who exists united thereto a silent Brahmana, what consciousness the Yajamana would have about Him?" (*Anūchāna* = 'well-versed,' ordinarily.)

So even the Karma-portion of the Vedas constitutes itself a proper revelation, if the frequent inspired flights of the Rishis are carefully taken into account. Therein we find inspired utterances which yield us lofty spiritual laws and realities. In the Brahmanas also we find the same twofold strata of thought. In one, we find the development

and explanation of ceremonials ; in the other, records of philosophical truths revealed through inspiration. It does not matter if these truths come down to us in a peculiar due to their close bearing on the mode of worship. Their permanent elements may easily be sifted. Lastly, the Upanishads present to us Vedic revelation in all its unalloyed glory. They are not of course first-hand records of the revelations, being subsequent compilations of them as handed down by tradition through different lines of successive discipleship. But in these revelations we find the inspired mind of the Rishi uttering forth, though in language not very closely preserved, its highest experiences, untrammelled by ceremonial obligations to any *Yajamana*. And the supreme importance of such revelations has been fitly recognised by our ancient culture, in that it has sought to rivet for ever the intellect of the country on them by means of those wonderful aphorisms called the *Brahmasutras*.

So the Vedic revelation is a system of revealed spiritual truths of which the shining apex is the Upanishads and the base is the mantras of the Vedas, between them ranging all those revealed forms of religious discipline and worship, which time-factors mint out, as it were, with the mould of the latter and in the light of the former, that is, under the guidance of their eternal wisdom.

Now therefore we come to the wisdom of the Upanishads, as being the fountainhead of all authority in the Vedic religion. In the light of this wisdom all later revelations in the history of the Vedic religion have to be examined and confirmed. It is this condition which maintains the unity of the Vedic religion. But our question was whether this revealed wisdom of the Upanishads is capable of harmonising all existing or possible differences in revelation ; and the reply is in the affirmative. For, as Swami Vivekananda said, "this Vedanta, the philosophy of the Upanishads, has been the first as well as the

final thought on the spiritual plane that has ever been vouchsafed to man. You cannot find anything new. You cannot go beyond a perfect unity, which is the goal of all knowledge ; that has been already reached there, and it is impossible to go beyond this unity. Religious knowledge became complete when *Tat-tvam-asi* was discovered." (Lectures from Colombo to Almora).

Absolute Truth is one and this unity was reached in the Upanishadic revelations. From this highest standpoint all religious truths can be harmonised. So the Upanishads boldly declare that all interpretations of the Vedas, based on revelation, are true, proceeding out of the Absolute Truth.

अस्य महतो भूतस्य निःश्वसितमेतद्व्यहग्वेदो
युजुर्वेदः सामवेदोऽथर्वाङ्गिरसः इतिहासः
पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्या-
ख्यानानि व्याख्यानान्यस्यैवैतानि निःश्वसितानि ।

This claim of the Upanishads or the Vedanta to constitute the highest authority for all revelations of religious truth is admitted by all the Hindu sects. Just as all followers of Islam pray with their face turned towards Mecca, so all sectarian developments within the fold of Hinduism look up to the Vedanta for their highest authority. But only one discordant note is heard sometimes from some Vaishnavas who maintain that the doctrines of the Vedanta fall much short of the highest development of the philosophy of love which is embodied in the Bhagabatam or the Gita, for example. But this position is quite untenable, inasmuch as when the Vedanta, which reveals the Absolute Truth, itself speaks of It as the Absolute Love, all that may be considered as left for the later scriptures to add to that revelation is the working out in detail possible aspects of the relative manifestation of that Love ; and to insist on placing these aspects of manifestation or Lila on a higher altitude of truth than the Absolute Love itself is to put a premium on narrow sectarianism.

The Vedas and the Vedanta clearly admit two orders of spiritual revelation, the superior order establishing the higher truth of the all-comprehensive synthesis of the Vedic religion and the lower order establishing the truth of its various distinct aspects. The experiences of such Rishis of the Vedas who declared "एकं सद्भिर्वा बहुधा वदन्ति," "यमुत्विजो बहुधा कल्पयन्तः", "महद्देवानामसुरत्वमेकं" etc. belong to the superior order of revelation, as also the utterances of Sri Krishna in the Gita and the latest revelation as embodied in Sri Ramakrishna. These revelations reiterating the highest truth of harmony are evidently capable of explaining and reconciling all differences and diversities in revelations and modes of worship, thus maintaining the unity of the Vedic religion.

EPISTLES OF SWAMI VIVEKANANDA.

XLXIII.

Alambazar Math. Cal.

26th Feb. 1897.

Dear Mrs. B.

S. sends £20 to be placed in the Famine relief in India. But as there is famine in his own home, I thought it best to relieve that first, as the old proverb says. So it has been employed accordingly.

I have not a moment to die as they say, what with processions and tom-tomings and various other methods of reception all over the country; I am almost dead. As soon as the Birthday is over I will fly off to the hills. I received an address from the Cambridge conference as well as one from the Brooklyn Ethical Association. One from the Vedanta Association of New York as mentioned in Dr. J—'s letter has not yet arrived.

Also there is a letter from Dr. J— suggesting work along the line of your conference,

here in India. It is almost impossible for me to pay any attention to these things. I am so, so tired. I do not know whether I would live even six months more or not, unless I have some rest.

Now I have to start two centres, one in Calcutta, the other in Madras. The Madras people are deeper and more sincere, and, I am sure, will be able to collect funds from Madras itself. The Calcutta people are mostly enthusiastic (I mean the aristocracy) through patriotism and their sympathy would never materialise. On the other hand, the country is full of persons, jealous and pitiless, who would leave no stones unturned to pull my work to pieces.

But as you know well, the more opposition, the more is the demon in me roused. My duty would not be complete, if I die without starting the two places, one for the Sannyasins, the other for the women.

I have already £500 from England, about £500 from Mr. S. and if your money be added to it, I am sure I will be able to start the two. I think, therefore, you ought to send the money as soon as possible. The safest way is to put the money in a bank in America in your and my name jointly, so that either of us may draw it. In case I die before the money is employed you will be able to draw it all and put it to the use I wanted. So that, in case of my death, none of my people would be able to meddle with it. The English money has been put in the bank in the same position in the joint name of Mr. S. and myself.

With love to Saradananda and eternal love and gratitude to yourself.

Yours etc.

Vivekananda.

—
XLXIV.

Darjeeling
April 28, 1897.

Dear M.—

A few days ago I received your beautiful letter. Yesterday came the card announcing

H's marriage. Lord bless the happy pair.

* * * The whole country here rose like one man to receive me. Hundreds of thousands of persons, shouting and cheering at every place, Rajahs drawing my carriage, arches all over the streets of the capitals with blazing mottos etc., etc.!!! The whole thing would soon come out in the form of a book and you will have a copy soon. But unfortunately I was already exhausted by hard work in England and this tremendous exertion in the heat of Southern India prostrated me completely. I had of course to give up the idea of visiting other parts of India and fly up to the nearest Hill Station, Darjeeling. Now I feel much better and a month more in Almora would complete the cure. By the bye, I have just lost a chance of coming over to Europe. Rajah Ajit Sinha and several other Rajahs start next Saturday for England. Of course, they wanted hard to get me to go over with them. But unfortunately the doctors would not hear of my undertaking any physical or mental labour just now. So with the greatest chagrin I had to give it up, reserving it for a near future.

Dr. — has reached America, by this time, I hope. Poor man! he came here to preach the most bigoted Christianity, with the usual result that nobody listened to him. Of course, they received him very kindly, but it was my letter that did it. I could not put brains into him! Moreover, he seems to be a queer sort of man. I hear that he was mad at the national rejoicings over my coming home. You ought to have sent a brainier man anyway, for the Parliament of Religions has been made a farce of in the Hindu mind by Dr. —. On metaphysical lines no nation on earth can hold a candle before the Hindus; and curiously all the fellows that came over here from Christian land have that one antiquated foolishness of an argument that because the Christians are powerful and rich and the Hindus are not, so Christianity must be

better than Hinduism. To which the Hindus very aptly retort, that, that is the very reason why Hinduism is a religion and Christianity is not; because, in this beastly world it is blackguardism and that alone which *prosper*s, virtue always suffers. It seems, however advanced the Western nations are in scientific culture, they are mere babies in metaphysical and spiritual education. Material science can only give worldly prosperity, whilst spiritual science is for eternal life. If there be no eternal life, still the enjoyment of spiritual thoughts as ideals is keener and makes a man happier, whilst the foolery of materialism leads to competition and undue ambition and ultimate death, individual and national.

This Darjeeling is a beautiful spot with a view of the glorious Kanchanjanga 27579 ft. now and then when the clouds permit it, and from a near hilltop one can catch a glimpse of Gouri Shanker 29700 ft. now and then. Then, the people here too are so picturesque, the Thibetans and Nepalese and above all the beautiful Lepcha women. Do you know one Colston Turnbull of Chicago? He has been here a few weeks before I reached India. He seems to have had a great liking for me with the result that Hindu people all liked him very much. What about J—, Mrs. A—, Sister J— and all the rest of our friends? Where are our beloved "mills"? Grinding slow but sure? I wanted to send some nuptial presents to H— but with your 'terrible' duties I must reserve it for some near future. Maybe I shall meet them in Europe very soon. I would have been very glad, of course, if you could announce your engagement and I would fulfill my promise by filling up half a dozen papers in one letter.

* * * *

My hair is turning grey in bundles and my face is getting wrinkled up all over; that losing of flesh has given me 20 years of age more. And now I am loosing flesh rapidly, because, I am made to live upon meat and

meat alone, no bread, no rice, no potatoes, not even a lump of sugar in my coffee!! I am living with a Brahman family who all dress in knicker-bockers, women excepted of course! I am also in knickers. I would have given you a surprise if you had seen me bounding from rock to rock like a chamois, or galloping might and main up and down mountain roads.

I am very well here, for life in the plains has become a torture. I cannot put the tip of my nose out into the streets, but there is a curious crowd!! Fame is not all milk and honey!! I am going to train a big beard, now they are grey. It gives a venerable appearance and saves one from American scandal-mongers! Oh! thou white hair, how much thou canst conceal, all glory unto thee, Hallelujah!

The mail time is nearly up, so I finish. Good dreams, good health, all blessings attend you.

With love to father and mother and you all.

Yours,

Vivekananda.

SRI RAMAKRISHNA : THE GREAT MASTER.

Chapter IV.

THE PILGRIMAGE TO GAYA AND THE BIRTH OF GADADHAR.

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According to the Hindus, the beautiful Goddess of Fortune has an extremely variable mind, so that there is no knowing when she would turn her back upon one, whom she has been favouring with her smiles, or when she would begin to bestow favours upon another, whom she has been neglecting hitherto. She did not however appear very much in her latter aspect to the little family of Khudiram, who had an especial share

of her frowns for years successively, until at present, when their financial affairs were placed on a much better footing. For during the years that followed the pilgrimage of his father to Ramesvara, the earnings of Ramkumar increased steadily and the fame of his being a competent knower of the Spirits (Laws and Old usages) began to spread around. It seems moreover that he had earned a little reputation by his knowledge of Astrology at the time. For the story runs in the family how Ramkumar, who had inherited the devotion and the psychic temperament of his parents, was blessed with a vision, one day, of the Divine Mother, Whom he used to worship daily, appearing before him and touching his tongue with power while he was in meditation; and from that moment he was enabled to see future events and tell people about them before they turned out to be true. It is said, that he foretold thus the death of his wife, and said that she would meet her death as soon as she would become the mother of a child. And strangely enough, she died while at the age of thirty-six she gave birth to her only boy Akshaya! Numerous other instances are cited by the family even to the present day, about Ramkumar's power of predicting future events; but we need not enter upon an enumeration here. Sufficient for our purpose to know that he helped to increase the income of the family not only by his knowledge of the Scriptural laws but also by making use of the power that he possessed of seeing future events. For it endowed him with especial aptitude in the eyes of the people to conduct services and ceremonies for propitiation of the gods in the interest of those that were in trouble or were laid up with incurable maladies. Thus passed ten years one after another and Khudiram finding himself free to devote his time and energy entirely to religion, made plans for a visit to the shrine of Gaya in the year 1835 A. D.

Hridayram, son of Hemangini, the favourite niece of Khudiram, related to us a strange event as the immediate cause of the undertaking of this pilgrimage. Katayani, the eldest daughter of the family became obsessed, he said, by an evil spirit at the time. And when Khudiram had told it in the name of God to depart elsewhere, the spirit leaving his daughter free, promised never to come near her, again, but entreated him at the same

time to liberate it in turn from the dreadful state of bondage, to which it had brought itself by its evil deeds in the past, by undertaking to offer prayers for its sake at the Shrine of Gaya. The fond father had mercy on the sad plight of the spirit and agreed readily to its proposal. Be that as it may, the story supports the fact that all the members of the little family of Khudiram were possessed of highly sensitive nerves and had their psychic faculty developed in some form or other.

The pilgrimage to Gaya was undertaken by Khudiram at the age of sixty. Tall, slim and fair, and graceful of form, he was blest besides with an iron constitution. He did not hesitate now to undertake the journey to that distant place on foot even at that advanced age, and started early in the year so that he might reach his destination by the beginning of March after a short visit to Benares. For as a genuine Hindu, he believed firmly in the injunction of the Scriptures that offerings and prayers made at the shrine of Gaya during the 'sweet' * month of Chaitra (March) bring infinite blessings to the departed spirits of one's ancestors.

It is impossible to realise in these days of hurry and bustle, the joy that used to thrill the pilgrim's soul in India, in olden times. The mild climate of the country, the beautiful scenery that confronted him at every step, the life in the open air face to face with nature and with all ideas of responsibility that troubled and worried him at home dropped for the time,—all combined to bring home to his mind a sense of freedom which he had not tasted since his days of childhood. The shackles of artificiality which grow round one as one advances in years used to drop off one's soul on such an occasion, and the spirit asserting itself over matter made one think deeply on the whence, why and wherefore of all human affairs. Again the uncertainty of getting much of the creature comforts of life and the dangers that beset the roads, brought the idea of man's helplessness and the wisdom of dependence on the Lord, into the pious mind, which seldom experienced that before

in the safe surroundings of its daily life amongst friends and relations. Thus a deep sense of calm and repose used to pervade the mind of the pilgrim, as he wended his way slowly, day after day, to realise the fulfilment of the long-cherished desire of his heart. And thus rivers and rocks, and shrines and images of a long-standing antiquity, nay the very stones and the dust of the pilgrimage, used to be idealised, worshipped and surrounded with a bright halo by the mind of the faithful devotee.

Such must have been the experiences of Khudiram as he approached the portals of the old city of Gaya, the place which had a tradition and fame for sanctity all its own dating from even the pre-Buddhist era. For did not the mighty Buddha prefer the hilly tract of Gaya-Shirsa for his meditations and austerities above all other sacred places? And does not the meaning of that itself, the head of Gaya (a mythological demon), point unmistakably to the existence of a long-standing tradition before his time?

About a month passed for Khudiram in offering prayers and observing customary ceremonials in the minor shrines in the hills and plains around, before the priest directed him to do the same in the central temple of the place, containing the hallowed relics of the foot-print of the Lord. It is natural that he should find himself overcome with emotions at the very sight of the holy relics, aye, he could even see with eyes open what he was directed to meditate upon,—the vast concourse of the spirits of the departed, and amongst them his own ancestors, standing in worshipful reverence around the throne of the mighty Saviour of Souls, Who had taken upon Himself the task of saving mankind from pursuing for ever their evil habits and Who in His Great mercy had left His foot-print and the privilege of worshipping the same to poor, self-forgetful mortals! Then after worshipping that effulgent Being, when he began to do the same to the members of the assembly in whose line he had taken his birth and presented them with his humble offerings, he felt himself inspired with a peace that 'passeth all understanding' in the joy of reunion, in the Lord, the essence of infinite love, with those who had passed out of his daily life long long ago.

The ceremony ended, after prostrating himself before the sacred relics with tears of devotion in

* The Chaitra or the last month of the Hindu year has been designated in old Sanskrit literature as the month of 'madhu' or sweetness, the literal meaning of the word being 'honey'. It may have been so named on account of its being the last month of the Springtide.

his eyes, he came away to his humble lodgings to pass the rest of the day. But his mind dwelt with fond eagerness again and again on the bright vision that came to him within the holy precincts of the shrine. And at night when he laid himself to rest, the self-same vision came to him in sleep a hundred times brighter and more vivid than what it had been during the day. And amidst the hushed silence of devotion in the great conclave of the departed he heard a voice calling him by his name with infinite tenderness and compassion. He looked forward in wonder to find what it meant, when, lo! he found that the great Saviour, the effulgent Being, Who formed the central figure of the assemblage was Himself addressing him. With trepidation and awe, and all his faculties concentrated, Khudiram now heard the inspiring and hopeful words—"I take my birth again and again to save mankind; I find for them new ways to Dharma to bring them to perfect enlightenment; the time has come for me to be born again soon to fulfil the same purpose and I shall honour your humble devotion and love for me by appearing as your child!"

Khudiram, entirely taken aback at this wonderful proclamation, felt elated, nevertheless, at the great honour that was thus accorded to him. But remembering his poor circumstances and his unworthy self, the very next moment, he began to plead with a heavy heart, to decline the same. For he was then overcome with the idea that it was not in his power to serve the divine-child in the way that it should be done! And while he was in the midst of his pleadings the dream vanished and he awoke with a sudden start.

The strange dream created such a deep impression in the mind of Khudiram that he could not understand for some minutes after awakening, whether he was in this world or in that of the departed. And, when he became perfectly conscious of the real situation, he went on thinking deeply within himself to find out the answer to the question: was it really the phantasy of the overburdened brain that had haunted him thus, ere-long, or something higher that came through the mercy of the Deity? For the belief prevailed among the religiously disposed of his countrymen that dreams relating to God or the Great Saviours, which left such strong impression on the mind,

were to be regarded as visions obtained from higher planes of consciousness, going to be fulfilled in the near future. Khudiram decided in the end to keep silent about the affair and to wait and watch carefully the turn of events in his future life.

(To be continued).

Swami Saradananda.

LESSONS ON BHAKTI-YOGA.

[*Unpublished Class-notes given by the Swami Vivekananda.*]

II.

We now come to *Worship through Love*.

It has been said, "It is good to be born in a Church, but not to die in it." The tree receives support and shelter from the hedge that surrounds it when young; but unless the hedge is removed the growth and strength of that tree will be hindered. Formal worship, as we have seen, is a necessary stage, but gradually by slow growth we outgrow it and come to a higher platform. When love to God becomes perfect we think no more of the qualities of God,—that He is Omnipotent, Omnipresent, and all those big adjectives. We do not want anything of God, so we do not care to notice these qualities. Just all we want is Love of God. But anthropomorphism still follows us; we cannot get away from our humanity, we cannot jump out of our bodies; so we must love God as we love one another.

There are five steps in human love.

1. The lowest, most commonplace, 'peaceful' love, when we look up to our Father for all we want—protection, food &c.
2. The love which makes us want to serve. Man wants to serve God as his Master, the longing to serve dominating every other feeling; and we are indifferent whether the master is good or bad, kind or unkind.
3. The mother-love. In India this is considered a higher love than that to a father, because the latter has in it an element of fear.

4. The love of a friend, the love of equals—companions, playmates. Man feels God to be his companion.

5. The love of Husband and Wife; love for love's sake,—God the perfect Beloved one.

It has been beautifully expressed: "Four eyes meet, a change begins to come into two souls; Love comes in the middle between these two souls and makes them *one*."

When a man has this last and most perfect form of love, then all desires vanish, forms and doctrines and Churches drop away, even the desire for freedom (and the aim and the end of all religion is freedom from birth and death and other things) is given up. The highest of love is the love that is sexless, for it is perfect unity that is expressed in the highest love and sex differentiates bodies. It is only therefore in spirit that union is possible. The less we have of the physical idea the more perfect will be our love; at last all physical thought will be forgotten and the two souls will become one. We love Love always. Love comes and penetrates through the forms and sees beyond. It has been said, "the lover sees Helen's beauty in the Ethiop's brow." The Ethiopian is the suggestion and upon that suggestion the man throws his love. As the oyster throws over the irritants he finds in its shell the substance that turns the irritants into beautiful pearls, so man throws out love, and it is always man's highest ideal that he loves, and the highest ideal is always selfless, so man loves Love. God is Love, and we love God—or love Love. We only *see* love, Love cannot be expressed. "A dumb man eating butter," cannot tell you what butter is like. Butter is butter and its qualities cannot be expressed to those who have not tasted it. Love for Love's sake cannot be expressed to those who have not felt it.

Love may be symbolised by a triangle. The first angle is: Love never begs, never asks for anything. 2nd. Love knows no fear. 3rd, and the apex: Love for Love's sake. Through the power of Love the senses become finer and higher. The perfect love is very rare in human relation, for human love is almost always interdependent and mutual. But God's love is a constant stream, nothing can hurt or disturb it. When man loves God as his highest ideal, as no beggar, wanting

nothing, then is love carried to the extreme of evolution and it becomes a great power in the universe. It takes a long time to get to these things and we have to begin by that which is nearest to our nature; some are born to service, some to be mothers in love. Anyhow, the result is with God. We must take advantage of Nature.

ON DOING GOOD TO THE WORLD.

We are asked what good is your Religion to Society? Society is made a test of Truth. Now this is very illogical. Society is only a stage of growth through which we are passing. We might just as well judge the good or utility of scientific discovery by the use it is to the baby. It is simply monstrous. If the social state were permanent it would be the same as if the baby remained a baby. There can be no perfect man-baby; the words are a contradiction in terms, so there can be no perfect society. Man must and will grow out of such early stages. Society is good in a certain stage, but it cannot be our ideal; it is a constant flux. The present mercantile civilisation must die, with all its pretensions and humbug,—all a kind of "Lord Mayor's Show." What the world wants is thought-power, through individuals. My master used to say, "Why don't you help your own Lotus flower to blow; the bees will then come of themselves." The world needs people who are mad with the love of God. You must believe in yourself and then you will believe in God. The history of the world is that of six men of faith, six men of deep pure character. We need to have three things: the heart to feel, the brain to conceive, the hand to work. First we must get out of the world and make ourselves fit instruments. Make yourself a dynamo. *Feel first* for the world. At a time when all men are ready to work, where is the man of *feeling*? Where is the feeling that produced an Ignatius Loyola? Test your love and humility. That man is not humble or loving who is jealous. Jealousy is a terrible, horrible sin; it enters a man so mysteriously. Ask yourself, does your mind react in hatred or jealousy? "Good works" are continually being undone by the tons of hatred and anger which are being poured out on the world. If you are pure, if you are strong, *you, one* man, are equal to the whole world.

The brain to conceive, the next condition of doing good works, is only a dry Sahara after all; it cannot do anything alone, unless it has the *feeling* behind it. Take Love, which has never failed, and then the brain will conceive and the hand will work righteousness. Sages have dreamed of and have *seen* the Vision of God. "The pure in heart shall see God." All the great ones claim to have "seen" God. Thousands of years ago has the Vision been seen, and the Unity which lies beyond has been recognised and now the only thing we can do is to fill in these glorious outlines.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 134).

वैराग्यशतकम् ।

अर्थानामीशिषे त्वं वयमपि च गिरामीशमहे यावदर्थे
शूरस्त्वं वादिदर्पव्युपशमनविधावक्ष्यं पाटवं नः ।
सेवन्ते त्वां धनाढ्या मतिमलहतये मामपि

श्रोतुकामा

मय्यप्यास्था न ते चेत्त्वयि मम नितरामेव

राजन्ननास्था ॥५२॥

52. Thou exercisest kingly power over riches, we do the same over words (i. e. ideas or scriptures) in all their senses. Thou art a hero (in battle), while we have never-failing skill in methods of subduing the pride of disputants. It is the rich who serve thee, while, intent on learning (higher truths), men serve us to have all imperfections of mind destroyed. If thou hast no regard for me, well, oh! king, I have absolutely none for thee.

वयमिह परितुष्टा बल्कलैस्त्वं दुकुलैः

सम इव परितोषो निर्विशेषो विशेषोः ।

स तु भवतु दरिद्रो यस्य तृष्णा विराळा

मनसि च परितुष्टे कोऽर्थवान्को दरिद्रः ॥५३॥

53. Here we are satisfied with bark of trees and you with rich garment; (and yet) our contentment is alike, (so) the distinction makes no difference. Poor indeed is he whose desires are boundless. If the mind be contented, who is rich and who poor?

[One who is satisfied with even what little he possesses is as good as rich.]

फलमलमशनाय स्वातु पानाय तोर्य

क्षितिरपि शयनार्थं वाससे बल्कलं च ।

नवधनमधुपानघ्नान्तसर्वेन्द्रियाणा-

मविनयमनुमन्तुं नोत्सहे दुर्जनानाम् ॥५४॥

54. Fruits for food, pure water for drink, bare ground to lie upon, barks of trees for clothing, are sufficient (for us). I cannot bring myself to approve of the misbehaviour of evil men whose senses are all led astray by drinking the wine of newly acquired wealth.

अशीमहि वयं मिक्षामाशावासो वसीमहि ।

शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥५५॥

55. Let us eat the food we have begged; let the sky be our clothing, let us lie down on the surface of the earth; what have we to do with the rich?

[आशा—the four quarters.]

न नटा न विटा न गायका

न च सभ्येतरवादचुञ्चवः ।

नृपमीक्षितुमत्र के वयं

स्तनभारानमिता न योषितः ॥५६॥

56. Who are we to go to see a king—nor court jesters, pimps or singers, nor experts in (learned) disputes with others in a court, nor youthful court mistresses! (That is, we have absolutely no business to go to a king).

(To be continued).

SOME LETTERS OF SWAMI RAMAKRISHNANANDA.

(2)

Mylapore
26 6 '09.

My dear friend,

1. By "Brahma" Swami Vivekananda means there personal (सयुक्त) God. You should look upon Sri Ramakrishna as God Himself. There is no difference between the Father and the Son, or Mother and the Son. If by worshipping a stone Image of God a man attains salvation, much more it is possible to attain salvation by worshipping a living Image of Him. Sri Ramakrishna is God Incarnate, and hence God Himself. You cannot worship God directly, for you have no conception of Him except through such man-gods. If man-gods like Sri Ramakrishna did not take their birth here who could know anything about God? They are Columbuses in the land of spirituality. God never dwells somewhere beyond clouds, but in the hearts of all living beings. ईश्वरः सर्वभूतानां हृदयेऽर्जुन तिष्ठति (Gita).—The Lord, O Arjuna, dwells in the heart of all beings.—Ordinary living beings do not know it. He who is able to know it losing himself fully in Him, he is the Person! God, and as such Sri Ramakrishna is the Personal Deity of the present age.

2. There is no harm, on the other hand, much help can be derived in studying the Upanishads. In Kali Yuga the caste distinction should not be made much of. You can worship God by worshipping His Incarnations.

3. It is very good to look upon God as Father or Mother.

4. Does not the child ask of the Father or the Mother whatever he wants, fully knowing that his prayers are sure to be answered? Just in the same manner you should also pray to your God for everything needful for your realisation. Why do you want to be the son of God? In order to get rid of जगत् दुःखात्—(miseries of the world); so where is the difference between Bhakti or Jnanam?

5. Mornings and evenings are the best times for meditation and prayer. You can repeat any name of the Lord, you like most.

6. Your feeling of want will make you pray for what you want. Hunger makes one search for food, thirst makes one search for water, lust makes one search for a woman &c.

7. God is both the Father and Mother of you :

स्वमेव माता च पिता स्वमेव
स्वमेव बन्धुश्च सखा स्वमेव ।
स्वमेव विद्या इविद्या स्वमेव
स्वमेव सर्वं नम देवेभ्यः ॥

Thou art my mother, thou art my father, thou art my friend, thou art my companion; thou art my learning, thou art my wealth, thou art my all in all, Oh! my Lord of Lord." And Sri Ramakrishna is all these.

8. Complete self-surrender comes to him only who is free from Egotism, the most invulnerable enemy that man has to deal with. If a man actually places himself under the guidance of Sri Ramakrishna he is sure at once to be saved by Him. But very few, almost none, can do, it as every man is more or less an egotist. If by vicarious atonement you mean complete self-surrender, and I think that is its proper meaning, then there is almost none in the world qualified for it. Hence the other alternative is left. If I am here, and if I like to be happy here, I must do that which will make me perfectly happy. I must be the son of God and then alone I can be absolutely happy, free from all fears, as God, the all-powerful and all-merciful, is to take care of me, I being His son.

9. देवी शेषा सुखनशी नन नाया इत्येवा ।

नामेव च प्रपद्यन्ते नायानेतां तरन्ति ते ॥ (Gita)

"Verily, this divine Maya of Mine, consisting of the Gunas, is difficult to cross over; those who devote themselves to Me alone, cross over this Maya." Maya is God's Power, there is no difference between God and His power. Just as sugar can not be imagined apart from its sweetness, milk cannot be imagined apart from its whiteness, so God cannot be conceived of apart from His Sakti (Power). We don't pray to a powerless man knowing such prayers to be useless. God is all-powerful and therefore we pray to Him. So whoever prays to God worships Sakti. Everyone is a Sákta in the world for who is there that does not worship Power?

10. Read those books over and over again; the meanings only come out by repeated readings. Read

all the old books such as Ramayana, Mahabharata, Puranas, and the Complete Works of Sri Swami Vivekanandaji, and of all the disciples of Sri Ramakrishna. Read the Sree Sree Ramakrishna Kathâmrta (Gospel of Sree Ramakrishna) written by M—all your doubts will be cleared.

With my best love and blessings

I am yours truly,

Ramakrishnananda.

A PLEA FOR A VEDANTA MONASTERY IN AMERICA.

[This short statement of ideas regarding an American monastery was found among papers left by Brahmachari Amritananda whose untimely death we noticed last March in our columns. This writing will strongly bring back to all who knew the Brahmachari his resolute, whole-hearted devotion to the monastic ideal.—Ed. P. B.]

RELIGION to be a living reality must express itself through men who have explored its source—the spiritual world. Religious systems based on mere dogmas or philosophic speculation may flourish through the number of their followers and acquire great temporal power, manifesting in external forms which pass for the name of religion. But systems that are not kept alive by a continual influx of the spiritual life and rest on the unstable foundation of human reason will have to change and readjust their doctrines from time to time as science and knowledge advance until in the end they are swallowed up in the abyss of universal scepticism. Religion demands men and women who will sacrifice themselves for her sake, who dare to cut away every tie that binds them to the world, to serve her and her alone. The internal strength of the Catholic Church consists in the number of her monks and nuns who remain true to this ideal.

If the Vedanta religion is to be a living power in the West, the truths must come not only by hearsay but through spiritual realisation. In other words, we have to follow the method of the East and get our supply direct by producing men amongst ourselves who can penetrate the fount and thus maintain an ever-open flow of the spiritual current. To further this end a Vedanta monastery

is proposed, of which I submit a brief outline of the general plan and object, it being obvious that details cannot be entered into in a paper of this kind.

The monastery will be an asylum for men who have renounced the world once for all to consecrate their lives to the cause of religion, a place where the aspirant, free from external cares and distractions, shall have full opportunity to turn his energy to the highest use. The first object of the institution will be the training of novitiates for religious work. Guided by the principle,—quality rather than quantity insures success,—the beginning will necessarily be small, with but a few young men. Only those will be admitted who seem fitted for the spiritual life and the training essential for the qualification of religious work.

The monastery will enforce strict discipline and have a systematic regular routine, e. g., regular time for meditation, study, recreation, meals, sleep, etc. All slovenly practices will be discouraged. The educational branch will include courses in:

Logic.

Philosophy,

Metaphysics.

Comparative Religion,

Works on Science,

Sanskrit (classic and Vedic),

Indian Scriptures and works of Philosophy (in their original).

While it is, of course, recognised that book-learning can never play more than a secondary or subservient part in the religious vocation, it has nevertheless an important use. The novice cannot pass all the time in pure contemplation; hence, it is well that he be encouraged to acquire a taste for classical culture and a love to dwell in the regions of the immortals, where the mind feeds on ennobling thoughts and lofty ideals which tend to starve out all lower impressions by leaving no room for their nourishment.

REMARK.

The monastery will not fritter away its energy by taking up different things but will keep to one definite line, namely the spiritual and educational. No cheap advertisement, but silent, real work that is lasting.

A Western Disciple of Swami Vivekananda.

FAMINE RELIEF WORK OF THE RAMKRISHNA MISSION.

(Report of the 24th June '15)

Since we published our last report, the condition of the people in the famine-stricken areas of Tippera and Noakhali districts have gone from bad to worse. To meet the increased demand, three new centres have been opened as sub-centres of Hajiganj, namely, Suchipara, Sahapur and Dhodda, all in the district of Tippera. The distress, in the Noakhali district has been very severe too; but for want of funds we have not yet been able to extend our relief to many villages which are crying piteously for it. The work of the Ramganj centre in the district, however, has gone up by leaps and bounds, as will be seen from the details of the whole work given below :—

Centre	Number of Villages	Total Number relieved	Quantity of Rice	
			Mds.—Srs.	
Hajiganj (Tippera)	45	607	31	14.
Do. (next week)	45	711	37	0.
Paikpara (Tippera)	52	711	32	13.
Do. (next week)	55	907	52	25½.
Suchipara (Tippera)	27	315	17	20.
Sahapur (Tippera)	23	162	11	20.
Dhodda (Tippera)	12	130	7	0.
Ramganj (Noakhali)	63	786	48	38½.
Do. (next week)	86	1223	68	2½.
Khalispara (Noakhali)	22	400	25	18½.
Do. (next week)	23	399	24	30.

It is with great pleasure that we note that the Collector of Noakhali has kindly allowed us the use of the Government Dak Bungalow of Ramgunj for our quarters, and the Divisional Commissioner Mr. Lang, I. C. S., who paid a visit to the place, was pleased with our work and made a personal donation of Rs. 20 to our famine relief-fund.

Our workers are daily sending us reports of distress, which would move the hardest hearts to pity. Want of space prevents us from giving here an elaborate account. It is one long chapter of misery, which no sunshine relieves. Every house tells the same sad tale: no food, no clothing, no employment, so many mouths to feed, disease due to insufficient and improper food, and the gloomiest

prospect! The task before us is so arduous that with our best efforts we can but partially alleviate the widespread sufferings, and to do this, we require prompt and energetic co-operation of the generous public.

(Report of the 7th July '15)

Since we published our last report the misery of the famine-stricken people in the districts of Tippera and Noakhali has assumed a still graver aspect. Though the figures in our last report were heavy enough the number of people since relieved has almost doubled itself as will be seen from the following brief summary :—

I. DISTRICT TIPPERA.

Name of centres	No. of Villages	No. of persons relieved	Quantity of rice given	
			Mds.	Srs.
Hajiganj	97	1315	65	30
Do. (next week)	111	1379	69	0
Paikpara	81	1054	52	28
Suchipara	62	716	35	32
Sahapur	58	455	22	30
Do (next week)	65	637	31	34
Dhodda	37	352	17	24

II. DISTRICT NOAKHALI.

Ramganj	90	1158	57	36
Khalispara	38	672	33	24

Besides, 34 mds. 14½ srs, of rice were distributed as extra alms from all the centres.

Here is an extract of a letter from one of our workers :—

"Famine is wearing a grimmer aspect. We are vigorously carrying on inspection-work. We get out after our morning repast and return to our quarters in the evening. In almost every village we come across families, the heads of which have gone away no one knows where, unable to see their children suffering the pangs of hunger. Some of the orphan children are stealing cooked rice from neighbouring houses to keep themselves from starvation. Save a few well-to-do families, and a limited number of families who are living on one meal a day, the rest are getting their meals every two or three days. I have myself seen famished boys and girls standing wistfully before gentlemen's doors when they sit to dinner. Whenever we happen to enter a village for inspection we find boys and girls stretched in a line on the ground, looking like half-dead. They piteously appeal to

us for help, when they see us. Boys and girls are mostly clad in rags. The women have very scanty cloth about them, and slink away at the sight of us. They have not even got a cloth in which to take the dole of rice, and have to bare their shoulders to do so! We met a woman particularly distressed in this way, and could not help giving her one of our clothes to cover herself. This year's crops promise well, but it is raining so incessantly that they are menaced in many places. One shudders to think what will become of the people if the water accumulates in this way and destroys the crop."

Here is another extract from the letter:—

"People are now in a much worse state than before. The number of those who are deserting their families is on the increase. People are betaking themselves to arum roots, jute leaves and things of that sort, and are becoming more and more a prey to dysentery, Cholera and other stomach troubles. Gripes have been a common complaint with 40 per cent. of the famine-stricken people."

We have just received intimation that some more centres are going to be opened. The necessity of opening cholera-relief is daily growing too. We are doing as far as lies in us. We have doubled the number of our workers, and are trying to send out more. But it all depends upon funds and it now rests with the generous public to make our aid effective. We are glad to announce that the Chairman of the District Board, Noakhali, has made over Rs. 1000 to our famine Relief Fund.

(Report of the 17th July '15).

Since the publication of our last report some places in the famine stricken area of Tippera and Noakhali districts have shown signs of improvement, while others have become worse. We have accordingly arranged to close certain old centres and open new ones. Centres have been opened at Laksham, Kuthi and Bitghar in Tippera and at Duttapara in Noakhali. We have not yet received the report of distribution of the Kuthi centre. We have received information that five centres namely, Hajiganj, Paikpara, Suchipara, Sahapur and Dhodda, in the Tippera district are soon going to be closed. The public will know all about it from the contents of our workers' letter which we summarise later on in this report. Here

is a brief account of another week's distribution from the several existing centres:—

TIPPERA DISTRICT.

Centres	No of villages	Total No of recipients
Hajiganj	113	1173
Paikpara	24	970
Sahapur	10	662
Suchipara	65	853
Dhodda	37	362
Do (next week)...	...	275
Laksham	45	222
Bitghar	7	57

NOAKHALI DISTRICT.

Ramganj	92	1285
Khalispara	38	763
Duttapara	14	155

Besides 27 mds. 3 srs. of rice were distributed as extra alms from all the centres. Our workers write:—

"In Hajiganj Thana they are reaping the 'Aush' crop, so the following centres will be closed after distribution on the specified dates. Hajiganj on 14th July, Suchipara on the 15th, Paikpara on the 16th, Sahapur on the 17th and Dhodda on the 19th.

The reason why the relief work is closed in this part is that fortunately it is now in a better state. The following details will make the situation clear.

In the Hajiganj thana leaving out thana Kachio there are 286 villages each with an average of 50 families, of which thirty are in affluent circumstances. That is, they can have as many as four meals a day. Of the rest about 14 families have most of them got lands. The 'Aush' crop is ready and they have begun reaping or will begin it in a week. These families could get one meal a day many of them getting two even. The remaining 6 families have got no land and live on wages. They were unemployed so long but are now getting employment. Most of those who were obtaining relief from the Mission admit that only two percent. of them may be threatened with starvation. They are unanimous in saying that the crisis is over and that now they will be able to maintain themselves by labour.

The closing of the Mission's work in this part will, as we have said, leave only two or three

families per village helpless, but they too are sure to be provided as in previous years from the gratuity of the affluent families in the village. Let us assure the generous public that if there were real danger the Mission would never have closed the relief.

There are 332 villages in Chandpur thana including Faridganj; of these the Mission is helping 84 from the Paikpara centre. The Government has opened test work in this part and the 'Aush' crop is also being reaped. People are better circumstanced here than at Hajiganj, owing to these two kinds of labour. There are also good workers like Babus Hardayal Nag and Sarat Ch. De who with the recent help of rice from the merchant community of Chittagong will be able to maintain the villages that are under their jurisdiction for two or three months, if they inspect the villages thoroughly before giving help. In both places not more than 5 or 6 families per village will be entitled to receive help if this method be adopted. That the people in the southern part of Chandpur are getting something by the sale of chillies, mentioned in the Government report is admitted by themselves. But if the relief be extended indefinitely then the people will certainly prefer it to any other form of maintenance.

The above is a true statement of facts. There has not been a single case of death or theft ever since the mission commenced work in Hajiganj. Previous to that cases of theft were numerous. Though the Mission's work in Thanas Hajiganj, Faridganj and Kachua is going to be closed, yet Thanas Lakshmipura, Raipura and the part of Ramganj in which Government was working have come under the work of the Mission.

The area of the Mission's work is thus increased on the whole. On the other hand Thanas Muradnagore, Debidwar, Kashla, Kotali and Nabinagor etc. are in floods. Unless this water subsides, there is no chance for the 'Aman' crop. Jute and the 'Aush' crop have almost been totally damaged. The local people are of opinion that relief should be quickly started in these places and continued till October and some of the workers of the Mission are of the same opinion too.

There is again a cry for help from the quarter of Sandwip. Noakhali and Tippera are in the same sort of distress but are not receiving equal at-

tention, it seems. Our work in the Noakhali district will continue from three to four weeks. The kind-hearted Collector of Noakhali has placed two new Thanas in the charge of the Mission and is helping it with funds for the purpose. Work has been started with Bitghar in Thana Nabinagar and Kuthi in Thana Koshba as centres. We expect the work will soon extend in that quarter.

The Mission has received appeals for help from many parts of the Tippera Thana. Workers will soon go out for inspection.

We are glad to announce that the merchant community of Chittagong has given us 180 mds. of rice for distribution among the famine-stricken people.

It is also with great pleasure that we note that the Collector of Noakhali kindly introduced at Laksham one of our workers to His Excellency the Governor of Bengal who graciously asked him many questions about our relief work. His Excellency was then shown our monthly report for June.

The task before us is yet a difficult one and requires prompt co-operation from all communities, irrespective of caste, creed and colour. We all of us spend every day odd bits on hundreds of trifling things. It now behoves us to collect these together and utilise them to save hundreds of precious lives who but for our help will fall victims to the clutches of famine.

Contributions of money and old and new cloth will be thankfully received and acknowledged at the following addresses:—(1) Swami Brahmananda, President, Ramkrishna Mission, Belur, P. O., Dt. Howrah. (2) The Manager, Udbodhan Office, 1, Mukherji Lane, Baghbazar, Calcutta.

NEWS AND MISCELLANIES.

We have received the fourteenth annual report of the Sree Ramakrishna Sevak Samiti, Rangoon. It was established in the year 1900 by the Bengalee inhabitants of the place, through the influence of the Late Babu Kali Pado Ghose and Babu Akshoy Kumar Sen, disciples of Sree Ramakrishna Paramahansa. Since that time the work of the Samity is progressing day by day. The object of the Samity is to mould the character of its members on the teachings of Sree Ramakrishna and Swami Vivekananda, to propagate their religious doctrines in this country in the vernacular of the land and to feed and nurse the poor and the sick as far as practicable. We wish every success to this institution.

Prabuddha Bharata

OR

Awakened India



उपनिषत् आमत प्राप्य वराजिबोधत ।

Katha Upan. I. 14. 2.

Vol. XX, No. 230, SEPTEMBER, 1915.

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THE MAYAVATI CHARITABLE DISPENSARY.

The work of the Dispensary is going on in its new building since January last. About 300 Rs. worth of medicines and accessories have been added to the stock; but the increase in the number of patients coming from near and distant villages has been so unexpected since the opening of the new building, that it has become evident that the Dispensary is unable to cope with the increasing expenses, unless at least a monthly subscription of Rs. 50 is assured to it. The total number of patients treated last year was 985, while during the five months up to May almost about the same number was reached in the register of patients. The war has practically stopped all help from foreign countries on which the Dispensary had been counting not a little. We appeal most earnestly to our countrymen to come to our help in maintaining this philanthropic institution for the relief of poor people of these Himalayan villages.

Secretary, M. C. D.

Lohaghat P. O., Dt. Almora.

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उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Sua. Vivekananda.

Vol. XX]

SEPTEMBER 1915

[No. 230]

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(In Madras, 1892—1893.—XIII.)

We cannot imagine anything which is not God. He is all that we with our five senses can imagine and more. He is like a chameleon; each man, each nation, sees one face of Him and at different times, in different forms. Let each man see and take of God whatever is suitable to him. Compare: each animal absorbing from Nature whatever food is suitable to it.

The fault with all religions like Christianity is that they have one set of rules for all. But Hindu religion is suited to all grades of religious aspiration and progress. It contains all the ideals in their perfect form. E.g. the ideal of *Sântam* or blessedness is to be found in Vasistha, that of love in Krishna, that of duty in Rama and Sita and that of intellect in Sukadeva. Study the characters of these and of other ideal men. Adopt one which suits you best.

Follow truth wherever she may lead you; carry ideas to their utmost logical conclusions. Do not be cowardly and hypocritical.

You must have a great devotion for your

ideal: devotion not of the moment but calm persevering, and steady—devotion like that of a *chittak* (a kind of bird) who looks into the sky in the midst of thunder and lightning and would drink no water but from the clouds. Perish in the struggle to be holy; thousand times welcome death. Be not disheartened. When good nectar is unattainable it is no reason why we should eat poison. There is no escape. *This* world is as unknown as the other.

Charity never faileth; devotion to ideas never fails in sympathy, never becomes weary of sympathising with others. Love to enemies is not possible for ordinary men: they drive out others in order to live themselves. Only a very few men lived in the world who practised both. King Janaka was one of them. Such a man is superior even to Sannyasins. Sukadeva, who was purity and renunciation embodied, made Janaka his Guru; and Janaka said to him "You are a born *Siddha*; whatever you know and your father taught you, is true. I assure you of this."

OCCASIONAL NOTES.

ASCETICISM is now-a-days coming in for a good share of jibe and sneer at the hands of many cultured people all over the world. We do not know who ever called upon these people to embrace asceticism, but forthwith they discover a poet or a philosopher defending their conception of religion against asceticism, they lionize him as a mighty deliverer of all mankind. Asceticism is the most de-humanizing doctrine and unless religion is delivered from its evil influence, the whole world would go to rack and ruin! Is this intense aversion due to any despotic sway that asceticism ever held over people of this yolk? No, nobody can say that the world of non-ascetic human beings was ever threatened with any invasion from asceticism. On the other hand, men who are called ascetics have always been supposed to constitute quite a negligible quantity in all calculations and estimates of progress in social life and culture. They are generally looked upon as aberrations,—amusing in many cases, inspiring respect in few. So how do these people merit the wrath of the mighty gods of human culture?

Perhaps it will be said that men in society imbibe from the example of these anthropological curios a bad tendency to inflict privations on themselves when practising religion. This tendency which proves very infectious is sought to be combated under the name of asceticism. But if you choose to call the self-infliction of privations in the case of men in society by the name of asceticism, then no man, we say, is free from this dreaded reproach of asceticism. Which man who has any idea or sentiment to live up to does not suffer self-inflicted privations? Every created man has to discriminate between enjoyments and enjoyments; so every man suffers self-

inflicted privations. In the practice of religion the same discrimination between higher joys and lower joys is going on at every step. And the sphere of enjoyments for every individual is not the same. What is joy to you may be an indifferent thing to another. So the discrimination of enjoyments, or more clearly, the self-infliction of privations cannot proceed on exactly the same lines in the case of every individual. Some one may feel called upon from within to deprive himself of one pleasure and somebody else quite another. Such disparity in choice is quite unavoidable, as much as the self-infliction of privations in the practice of religion is inevitable in the case of ordinary men.

So asceticism in a wider sense is a necessary factor in the practice of religion. Every spiritual aspirant has to become an ascetic to some extent, for every realisation of higher joy in his spiritual life has a fading trail of asceticism behind it. This is the everyday experience of every sincere votary of religion. It is all very well for poets who always live on the wings of phantasy to win cheap applause with "down with asceticism"! Mark, when these poets sing of the beauties of nature and assure you that it is all love with a big 'L' and enjoyment, they wind up with a fling at asceticism; but when Jesus speaks of the same beauties, of the lillies of the field, he speaks of himself as more deprived in goods of the world than even jackals and speaks of the rich as more pitiable than a camel striving to pass through the eye of a needle! When poetry is truth of realisation and not the cobweb of golden fancy it has no interest in crying down asceticism which is but the negative aspect of a life of supreme love and joy. But when mere soaring sentiment seeks to pass for the reality of spiritual vision, never

itself having to meet the claims of asceticism in spiritual endeavour, it plays the prophet of a new order of practical spirituality. Love of God when realised transcends all asceticism making no fuss at all over this most natural and spontaneous achievement, but when that love is merely idealised through nice sentiments, there is not only much vain display of a fancied conquest over asceticism, but a vindictive anxiety to hold asceticism to ridicule.

It is complained : why should man fly away from wife and children, from all the wealth of love and beauty that flows through sight, sound, smell, touch and taste greeting us on every side? Is it not all a play of unspeakable love with the Beloved? Yes, we reply, it is so ; who claims to deny what all mankind has been told from the very beginning of the world? This talk of Divine Love, of Divine *Lila*, is going on since humanity was in its cradle. It is a talk that thrills the heart no doubt, and poetry sends this thrill again and again into human mind. That is the business of poetry. But poetry is one thing and religion is another. Poetry cannot supersede religion, the thrill of imagination cannot supersede realisation. How are men to realise that this world is all a divine play with the Beloved? There is a world of difference between mere talk or sentiment and actual realisation. Even in earthly love, mere profession in nice poetic words is nothing in comparison with the condition when actual love consumes the whole man. When love actually takes up the harp of life and smites its chords, who cares whether he keeps his hold on all the other facts of his life or on all its sense-enjoyments? And this inebriation of love never comes to one who does not throw his whole mind into love. In religion also this throwing of the whole mind is the essential step. But how to get hold of the whole of my mind? Is it not the most fundamental task in the practice of religion,—

the task of detaching my mind from all domestic relations and sense-enjoyments which claim my body and soul with an inexhaustible persistence profounder far than I suspect? Blessed indeed is he who can completely effect this detachment of the mind and absolutely plunge it into love of God, without ever flying away from the relations and things of the world. But he is a very rare exception, if he is not a hypocrite.

But even if we admit that there is some possibility for us of attaining to perfect mental detachment without having to fly from the world, we cannot but admit at the same time that considering the supreme importance of the task, we cannot condemn any man who is obliged to chose any other possible way for gaining the same object. For example if Buddha or Christ found themselves obliged to fly away from the world for the sake of this supreme task of mental detachment, nobody can condemn them and say that they had better carry on the struggle from within the relations and things of the world. You have to admit that really a choice of more than one way lies in this important matter. So nobody can dogmatise that man should never fly away from the world with object of realising God. If that realisation is the *only* object in our life what matters it whether we have to live in the world or away from it for the sake of that object? So if flying away from the world is what you call asceticism, then religion consistently with its own object can never condemn it. In fact, religion itself has never been so unreasonable or ungrateful as to condemn asceticism. It is rather the modern type of culture which seeks to pose as religion for modern mankind that has come forward today to cry down asceticism both openly and insidiously. And the wine of this culture has intoxicated the minds of many educated men in India who therefore do not know what they talk about when they want

to curse away the spirit of the ascetic from their land.

The argument of modern culture against asceticism is that it is de-humanizing. It is easy to find that this argument draws all its force and sap from the modern theory of evolution. This theory has been imbibed into our blood, as it were, through the present-day system of our education and we religiously regard family and society as indispensable environments for bringing out the manhood in man. Now what has chiefly destroyed in us the old high regard for asceticism and renunciation is this conception of manhood as a product brought into being by external causes and their reactions. Our ancient culture understood by manhood the divinity of Atman, and regarded evolution as the unfolding of an already existent Reality. This unfolding goes on as a process of nature in our ordinary life in the world which forms the object of study for modern evolutionists. But just as modern material science conquers the processes of nature and creates arts, so spiritual science in ancient India studied the natural evolution of manhood and learned the art of hastening that evolution indefinitely. It started from its theory of man's innate divinity and discovered a process of unfolding that divinity independently of the evolving factors in our ordinary life in the world. Thus religion in India transcended the necessity of natural evolution with regard to manhood, just as science in the West transcends the same necessity of nature with regard to objects of our material utility. Renunciation and asceticism imply this process of transcending nature. But we have now-a-days learned to ignore this process, because we have accepted the false theory that manhood can only be an evolved product and never a concrete potentiality,—something, that is to say, which already exists in the real sense within man. If what is noblest and best in man is already existent

within him, the question of attaining to it resolves itself into some adequate method of introspection and family or society does not enter into that question as *necessary* factors.

Now many of our educated men regard this old view of manhood as exploded, and therefore they condemn renunciation and asceticism as de-humanizing. They think that by flying away from family or social life, we can only deprive ourselves of the operation of those external causes which are indispensable to the development of all that is highest and best in man. It is this false notion which is ultimately responsible for the attack on asceticism in which modern culture so much delights. The great whirligig of *Sansara*, or life in the world, has of course brought us where we are at present, and if we cannot disentangle ourselves from it let us confess and wait for our time. But it is simply hypocrisy plus arrogance to condemn those who make bold to stand aloof from this universal vortex. They delude themselves fully who believe that it is easy for ordinary mortals to be *in* the world and yet not *of* it. It is only *sincere* men who, making the attempt, realise the impossibility of escaping the rolling coils of the tremendous whirligig. Others talk tall and abuse asceticism, not because their touching the feet of Reality has really made them brave enough, but because mysterious itchings of their heart incline them towards some agreeable compromise. Man, study thyself and be sincere, for that is the first condition for any the slightest advance in the domain of religion! Insincerity and frothy talk seem to be the dowry of our modern education.

In India, it is the spirit of the ascetic which achieved for her all her abiding glories. It would be the height of ingratitude for her sons today to condemn that spirit or the institution of monasticism in which that spirit finds its stable, lasting embodiment. True, that spirit has been exaggerated, and there-

fore falsified, in many instances, but a tree does not fructify to pledge us only good fruit growing all over its branches and twigs. This ancient institution is like a great noble struggle on behalf of all mankind, in which thousands fall and rot and over them the ground is laid for the advance of the few victors. But think of the immense good that has accrued to religion and culture from this long, old struggle! Every idea which they boast of as of paramount importance has been the achievement of asceticism. To asceticism we

owe all that is best and highest in the best and highest concern of man, that is religion. It is only because the great Teachers of religion chose to mortify the flesh, that the world of today feels itself enriched with the things of the spirit. Bow therefore in reverence before the spirit of the ascetic wherever you find its formal testimony, however feebly or grotesquely borne, and in a qualified form let it diffuse itself all over our society and home-life that we may prove ourselves worthy of our great spiritual inheritance.

RELIGION AS THE NATION-BUILDER.

II.

THE first step in nation-building is to provide for the people a common ground of unity. A strong bond of common interest must unite together all the people of a country. They must have one centre of common purpose round which they have to rally.

How does religion as the nation-builder in India provide us this ground of national unity? This question occurs first, and to many of us it seems to be insoluble. Before their vision India stands hopelessly self-divided by diversities of religion, race and custom; and the only feature of unity she presents today is her political subjection to the British power. It is this great political fact which readily offers us a bond of common interest; and educated people, with their imagination fired by the Western ideals of collective life and yearning for the same, naturally accepted this bond of common political interest as the first plank in their work of nation-building.

But never was a choice more falsely or more hastily made. No people with a long history behind it can accept any present cir-

cumstance as the source of its permanent national unity. If the whole history of its life-struggles cannot forge this bond of national unity, the exigencies of no present situation will be able to forge it. National unity must be essentially the product of long evolution, and not the reflex of some casual circumstances. It can never last as a mere reaction against present conditions.

A nation receives its principle of unity from the utmost depths of its collective life. This principle is nothing if not derived from the fundamental interests of that life,—interests round which the whole history of that nation must have revolved. This true unifying principle for the Indian people must be sought therefore within the sphere of such interests of their life as have created their history. If the bond of unity does not touch the inmost depths of heart in every unit in the nation, then it is bound to prove a fickle, treacherous bond when put to any difficult but usual test.

So common political interest will never form the principle of national unity in India,

Community of political interest is a favourable condition, no doubt, but it will never be a sufficiently deep and lasting bond of national unity for us. Political interest will never touch the deepest chords in the heart of the people, Hindu and Mussalman. Therefore political interest is not strong enough to forge the permanent national bond. Our past history has determined for our life, both individual and collective, a supreme interest that is religious; and if ever we are to be welded together, truly and deeply enough, to form a nation, it is that supreme interest that must do it. Otherwise the makeshift of a political interest which appears now to be useful and promising to many who glory over the superficial unity already achieved, is bound to fling us one day into gaping chasms of faction and difference between community and community, between race and race. Even already this treacherousness of the political bond of unity accepted by our educated countrymen has made itself felt in the way in which one community allows itself to be pitted against another in the general scramble for political privileges to be received from the hands of our political rulers. The pledge of national unity must be the most solemn and sacred pledge in our life, and political interests will never evoke this solemn and sacred response from the heart of the high and low alike in India.

But many would say: let us educate ourselves into the methods and aspirations of a collective political life; let us learn, all Indians high and low, to regard our common political interest as solemn and sacred like religion. To these people our reply is: why?—why would you commit your countrymen and their future to this course of collective political aspiration? How would you justify yourselves in seeking to divert the whole current of their life-history from the channels of spiritual aspiration? What indispensable necessity is there for hazarding this fatal step? It has been already proved in our previous

article that if India has been called today to the task of nation-building for the sake of her very existence, it is quite possible for her to proceed to her task with that spiritual scheme of collective life which her past history has been evolving for her, for the Western type of political nationalism is not the *sine qua non* in nation-building. So once we accept the claims of religion to become the nation-builder in India in preference to those of politics, we cannot turn round to demand from the latter the principle of our national unity. That would amount to sliding back again into the Western type of political nationalism, giving away the whole case for religion as the nation-builder.

So in spite of all our religious diversities we must turn to religion to give us the principle of our national unity. And has religion in India ever shirked this momentous responsibility? No. Even before the problem of a religious unifying principle for nation-building was mooted in India, our religion produced on the arena of our collective life-struggles a concrete symbol of our national unity. This concrete revelation settles once for all the distracting question of our religious diversities and holds out within our easy reach the only adequate principle of our national unity. Let every educated man in India eschew for a moment all narrowness of mind and study the revelation of religion in Sri Ramakrishna Paramahansa's life. What does this revelation signify? What is its value with regard to the most fundamental problem that confronts India today, namely the problem of nation-building? Does not this life give us the most concrete demonstration of the unity of religion? Does not religion offer us this life as the most concrete symbol of that real unity underlying the diversities of creed which seem to divide us today on the surface into separate communities? Will not every patriotic Indian who sincerely longs for some deep and lasting principle of our national unity rally round this life as the God-revealed

concrete symbol thereof? What though the Hindus have preceded others in claiming Sri Ramakrishna as their own modern saint? Was he not as much a Hindu by his spiritual achievements as a Mahomedan or a Christian? And has he not left behind himself an order of Sannyasins, which being truly super-social, may as much be claimed by the Hindus as by any other community as their own?

All these important facts which no patriotic Indian can afford to ignore go to conclusively prove that religion has already solved for us the problem of national unity, and that in the most concrete way possible. It only remains for us to accept this solution and work on its basis. But where are the workers who will take up this spiritual principle of national unity and consecrate their lives to preaching it to all the various races and communities in India and to working it out in their own lives and in those of their countrymen? Where are those workers who would devote themselves whole-heartedly to the study, practice and preaching of religion as the nation-builder in India? The whole field of our present-day culture is split up into two divisions; on one side are ranged people who stick to the old conception of religion as the architect of individual life and on the other side clamour people who strive to force our collective life into the mould of political aspirations. Thus all the forces that would make for real, steady progress in the country are being baffled for want of a common rallying centre. The leaders of the political party feel themselves committed to the course that their immediate predecessors have chosen and have very little open-mindedness left in their nature. What with constant star-gazing into the political firmament to study the bearings of political events on their fondest dreams, what with constant distractions coming from all sides of their own political camp which grows day by day more and more self-divided, they have no time to look round to see how hopelessly they are

making themselves and their countrymen the victims of the most denationalised type of nationalism. The vast army of religious aspirants in India, on the other hand, crowd along the old grooves which religion as the master-builder of individual life had long ago carved out for them. They have either no enthusiasm for national life, or else think that life to be a political phenomenon beyond the direct province of religion. They concede to religion the power of indirectly inspiring the formation of a nation but not that of directly building it up. It is their attitude and example which have very often induced the belief in political workers that religion is a thing quite out of date as a factor in collective life.

In the midst of all these confusing circumstances, bold, self-consecrated and inspired should be those who would bear aloft the standard of religion as the nation-builder in India. These noble standard-bearers will have to practice and preach to-day the unity of religion as demonstrated in Sri Ramakrishna's life, it being the only possible basis of our national unity. They have to carry out the noble behest of Swami Vivekananda, the prophet of *Indian* nationalism: "In Europe, political ideas form the national unity. In Asia, religious ideals form the national unity. The unity in religion, therefore, is absolutely necessary as the first condition of the future of India. There must be the recognition of one religion throughout the length and breadth of this land. What do I mean by one religion? Not in the sense of one religion as held among the Christians, or the Mahomedans, or the Buddhists. We know that our religion has certain common grounds, common to all our sects, however varying their conclusions may be, however different their claims may be. So there are certain common grounds, and within their limitation, this religion of ours admits of a marvellous variation, an infinite amount of liberty to think and live our own lives. We all know that, at least those of us

who have thought, and what we want is to bring out these life-giving common principles of our religion, and let every man, woman, and child through the length and breadth of this country, understand them, know them and try to bring them out in their lives. This is the first step and therefore it has to be taken. We see how in Asia, and specially in India, race difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before this unifying power of religion. * * Therefore the first plank in the making of a future India, the first step that is to be hewn out of the rock of ages, is this unification of religion."

It may be complained that this unification of religion will take ages to materialise, while what we actually require as a principle to unify the people of a country is a clear, distinct, tangible idea, not too high even for the proletariat. Yes, the actual unification of religion is not of course a result to be worked out in every unit of any nation. The unity of religion is a unity in variety, and while the many represent this variety, it is only few men who would be able to embody this unity of religion. But what we have to accept as the ground of our national unity is not the actual unification of religion, but, as Swami Vivekananda puts it, "the recognition of one religion throughout the length and breadth of this land." In fact the idea which our people need accept to-day as the principle of their national unity has been put before them in Sri Ramakrishna's well-known apothem "यत् मतं, तत् पथः," "as many faiths, so many paths,"—that is, to the same goal. No country in the world helped mankind more to recognise the fact that there is one God for all men, as India has done; and it is only here in India that you will find even the lowest proletarian declaring that God is one for all men. And is it then a large demand on their mind to ask them to rise to the idea that as God is one, so is also religion, only it takes different men by different paths

to the same goal? The fact is, we never properly approached our masses and do not know how well-prepared their minds are to receive this religious idea of unity. Our itinerant Sadhus know a bit.

The masses move through impulses, the classes through ideas. So what really matters is the acceptance of the principle of religious unity by educated people all over the land. It is these people who are longing today for national life, and it is they that have, for all practical purposes, to recognise this idea of religious unity, and if their reason is slow to accept this idea in the abstract, they have in Sri Ramakrishna a concrete symbol wherein this idea appears realised. If these educated classes once veer round from the direction of a hollow political unity which is proving treacherous day by day to that of religious unity, they will meet with easier success in ranging the masses behind themselves than what they can expect to meet with if they go on as now with their political programme.

So the ground of our national unity is found out. We clearly see before us *where* we have to unite, and it remains now to find out *why* we have to unite. Recognition of religious unity may be the ground of our national unity, but what is to be the motive of such unity? Why is it that we should unite on this common ground to form ourselves into a nation? Religion as the nation-builder in India shows us that the common interest to bind us together as a nation is religious, but it has still to define this common interest. Simply the knowledge that religion is essentially one cannot organise a nation unless there is some common national mission or purpose to which that knowledge has to be applied. We take up the subject in our next.



EPISTLES OF
SWAMI VIVEKANANDA,

XLXV.

Almora,
3rd June '97.

Dear—

* * * *

As for myself I am quite content. I have roused a good many of our people and that was all I wanted. Let things have their course and Karma its sway. I have no bonds here below. I have seen life and it is all self—life is for self, love for self, honour for self, everything for self. I look back and scarcely find any action I have done for self—even my wicked deeds were not for self. So I am content; not that I feel I have done anything specially good or great but the world is so little, life so mean a thing, existence so, so servile—that I wonder and smile that human beings, rational souls, should be running after this self—so mean and detestable a prize.

This is the truth. We are caught in a trap and the sooner one gets out the better for one. I have seen the truth—let the body float up or down, who cares?

It is a beautiful mountain park I am living in now. On the north, extending almost all along the horizon, peak after peak of the snow-clad Himalayas—forests abounding. It is not cold here, neither very warm, the evenings and mornings are simply delicious. I would be here this summer and when the rains set in, I would go down to the plains to work.

I was born for the life of a scholar—retired, quiet, poring over my books. But the Mother dispenses otherwise—yet the tendency is there.

Yours etc.

Vivekananda,

LECTURE
BY SWAMI ABHEDANANDA.

(Hindu Temple, San Francisco, March 18, 1915.)

Subject: *UNITY AND HARMONY.*

IT fills my heart with sadness to think of the past unfortunate things that have happened in this auditorium. Our brother, Swami Trigunatita, was a great soul. I have known him many years. Even before he became Swami Trigunatita, we were together at the feet of our divine master, Sri Ramakrishna. We lived together and worked together. Before he came to this country I was here. In 1901, after Swami Vivekananda left the Pacific Coast and after he left New York for Paris, at the time of the Paris Exposition, I came here. So I have known many friends here who were not only the students of Swami Trigunatita, but also the students of Swami Turiyananda and of Swami Vivekananda who was the first to come to this coast.

I have seen a great many changes that this movement has gone through, and probably I shall see many more changes that it will go through in the future, but still our ideal is harmony, peace, love, brotherhood—not only brotherhood, but absolute oneness in the spirit.

Why "Love thy Neighbour."

The whole teaching of the Vedanta stands for one thing. That is love. Five hundred years before Christ was born, Buddha taught that hatred is never cured by hatred, but by love. This is the everlasting law. This is the everlasting ethical law. And what is love? Love means expression of oneness. Jesus, the Christ, said, "Love thy neighbour as thyself." But he did not explain why we should love our neighbours as ourselves. The explanation you find in the Vedas, in the Vedanta philosophy, in the Upanishads. The Upanishads, which are the earliest writings of this universal philosophy, teach that we should love our neighbours as ourselves, not because they have done some good to us, not because they have been merely kind to us, but even if they have taken wicked steps against us, even if they are spiteful and jealous against us, still we should love them because we are one with our neighbours in spirit. There is only one spirit. The

apparent man appears to be different, to be separated from that universal spirit, which we regard as the Absolute, the Infinite Being, the Brahman. This universal spirit is abiding in all of us. We are like so many instruments which hold the reflection or the image of Divinity which is universal and one. You may think of each individual soul as a reflection, as an image of the infinite divine Spirit which is perfect and one.

I may give you an illustration. Suppose you hold in the sunlight hundreds of small teacups, and let the self-efulgent sun, this luminous heavenly body, reflect upon the water of the teacups. In each teacup you will see an image of the sun, of the same nature, brilliant, luminous, but very small. Think of the immensity of the size of the sun compared with the earth. The diameter of the earth is eight thousand miles, and the diameter of the sun is eight hundred and eighty thousand miles. And this vast luminous body is reflected in a teacup which is infinitesimally small compared with the sun. Yet there is the reflection, perfect. When comparing the earth with the sun, the earth is like a geometrical point which has no parts and no magnitude. When you begin to study Astronomy, you will find that the first step is to regard this earth as a geometrical point, which has no parts and no magnitude; or in other words, the surface of the earth is the same as the centre of the earth—no diameter at all. Now, if this earth, with all its volume and mass, be compared as a geometrical point, then where are we? We are like sands, even smaller than sands, when we compare our physical bodies with the universe. In these infinitesimally small particles of human bodies we find the reflection of the divine and self-efulgent sun of the universe. That is the image of God in man. But, as the image of the sun cannot exist independent of the sun, so the human soul, which is the image of Divinity, cannot exist, even for a second, as independent of the Divine Sun, the Divine Being, whose reflection it is. We are all one in that Infinite Being, the Supreme Spirit, God, the Absolute, the Brahman, the Heavenly Father, the Heavenly Mother, the Divine Mother. The names only vary, but the ideal is one.

Peace—a Vedantic Ideal.

And this Oneness is the fundamental principle of Vedanta. Starting from oneness, we should go

on destroying all the differentiations, all the ideas of separateness, variations, which are only upon the surface. The undercurrent of the whole universe is one. And if we cannot see the undercurrent, what is the use of studying Vedanta or any other philosophy or religion. I do not regard as a student of Vedanta him who does not see that oneness underlying all variety of manifestation, because that is the fundamental principle. "That which exists is one; men call it by various names." And standing at that point of oneness, we should renounce everything that makes us exist as separate individuals, as independent of each other, as differentiated from each other. We shall combine them into that one harmonious whole. God is one stupendous whole of which we are but parts. And that is the truth.

And if you start from that point, where is the disharmony? How can there be any war? How can there be any fight, or jealousy or hatred? In other words, there should be nothing but peace, not only in our own hearts, but we should see that spirit manifested among our brethren, in our community, among all the students, among all men and women of the whole world—nay, in all living creatures. That is the ideal. There cannot be any war. There cannot be any distinction, when we see God as the Supreme Being, in whom we live and move and have our being in actual reality. Then there cannot be disharmony, but there will be eternal peace and happiness.

What is Harmony?

Vedanta was brought into this country to prove to the world that the fundamental ideal and the ultimate goal of all religions are in that Oneness. If you study the evolution of this world—what does evolution mean? By the term 'evolution,' we mean the expression or change from one homogeneous mass into a heterogeneous variety. Now we are heterogeneous. There are men and women, lower animals, plants, and different nations, nationalities, casts, creeds, denominations. This is variety, but this has come from one source. Why should we not realise that one source, and in that one source we shall find harmony. But if you see the surface, we can never find harmony. If we try to make our faces look alike, we will destroy our faces. There will be no face left. But that is not the plan of nature. On the contrary, the plan of nature is

unity in variety, and we cannot work against the plan of nature. We must learn to be natural. We must learn to be in perfect harmony with the plans of nature. Let nature do the work. We must not resist the force of nature. Nature is trying to harmonise everything, to combine all the forces and show the beauty and grandeur of oneness. Nature is evolving to manifest that oneness in the end, and spirituality means the climax of natural evolution, or the climax of the evolution of the forces of nature. In the end, we find the truth which was told by Jesus, the Christ—"I and my father are one." So, that oneness between the son and the heavenly father is the goal.

Harmony of religious views.

But shall we stop there? Shall we merely see our individual oneness with the universal being? No. We shall also see our oneness with all, whether they are of the same belief or not. Our personal differences of opinion we must learn to sacrifice for the sake of the cause. The cause is that oneness. If you are practising renunciation, renounce your personal opinions. The self-conceit of the mind which is struggling for spiritual upliftment is the cause of great degradation. We must guard against it. We must learn to be humble. Humility is the first virtue. Learn to see goodness in others. Learn to find your own faults. Do not be elated. Do not think you are greater than others. You are sowing the seed of your downfall. "Judge not, that ye be not judged." You have no right to judge. Vedanta tells us that if you have chosen one particular path that is good for you, you have no right to tell others that they should not follow their path which is good for them. Be just. And that is the spirit which was taught in this age for the first time by Sri Ramakrishna, that all religions are like so many paths which lead to the same goal. We do not come to destroy anything, but we come here to harmonise everything, so that there would be no more quarrel, no more fight, no more animosity, no more discord, but peace and harmony everywhere.

Source of disharmony.

And if, among the students of the Vedanta, there be any disagreement, you must watch your own feelings, and you must learn to renounce the cause of that disagreement, which is in yourself, not outside. Renounce that and be free from it.

Get rid of it. Then you will see harmony. We are the cause of our troubles, and we blame somebody else outside of us. But we should be brave enough to take the whole blame upon our own shoulders. And that is what Vedanta teaches. If there be any discord, you are the cause of it. Do not blame anyone else. And you can unmake what you have made. We are the creators of our own future. We are the makers of our own destiny. By our thoughts and deeds we are creating all the time. We are creator in miniature forms, because we are parts of the infinite creator. We are building every minute. Do you not see how we are taking in new particles of matter in the form of food and drink and everything, how the old forms are eliminated, and we are manufacturing new atoms, new molecules, new cells, new tissues, every moment? Do you not see that you create your own environments wherever you go? Who is the cause of your troubles? Who is the cause of your happiness and pleasure, and the misfortunes and sufferings that you go through? There is no other devil or creator outside of our own minds. We are the causes. Vedanta has given this as a death-blow to that dualistic theory that there are two creators, one creator of good and the other of evil, sitting on the clouds and forcing the children of Infinite Being to do right and wrong according to their whims. That is not the ideal. Everything is governed by laws. These laws are as eternal as God Himself. His laws are manifested in nature, and we are here to study these laws, to realise the grandeur, the beauty and the wonderful powers that are latent in each individual soul.

True renunciation.

And if we cannot study this, if we cannot realise this, what have we learned in all these years? Anyone can fuss and fight. But if anyone smites you on the right cheek, turn the left, and show your love and humility. And then you will be like the salt of the earth. Then you will be the fishers of men. If you cannot put yourself on the lowest plane of humanity, how can you serve humanity? It is self-conceit that gives us bondage. The life of the Sannyasin means that you have renounced everything. What is everything? Your attachment. You may live in a palace, you may have all the pleasures of life around you, and if you have no

attachment, then you are a Sannyasin. But if you walk like a beggar in the street, if you sleep under a tree on the grass, and if your mind is hankering after wealth and all the pleasures of senses, you are a beggar and not a Sannyasin. It is the mind. So, if you have not control of your mind, you have not learned the first a-b-c of Vedanta.

Think of the great king Janaka, who was an emperor in India and the greatest teacher of Vedanta. He lived in a palace, but unattached, doing all the works of emperor, of prime minister, of general, of father and husband; but yet, when the palace caught fire he said, "If the whole kingdom is destroyed, it does not hurt me. It does not impoverish me, or make me feel poor."

Do you not see that you cannot enrich the soul by earthly possessions, nor can you impoverish your spirit by renunciation, but it is the attachment to material conditions that holds the soul down on this plane which is the lowest plane.

The Wisdom of Vedanta.

Vedanta tells us that we must not separate God from the world, but we must learn how to harmonise God and the world; not to see God and think of Him as beyond nature as we have been taught in the orthodox churches, but to bring God in our midst, to learn to realise that every kind of work, whether manual labour or intellectual or mental work, is an act of worship. When you scrub the floor, remember that you are worshipping the Lord, and every expression of your energy should be devoted as a offering to the Supreme. That is the ideal. Then there is no more cause of fear. The greatest devil that ever existed is that fear, fear of death, fear of punishment, and it is ingrown, inborn with us. We have almost inherited that because we have learned it from our childhood. Even the prenatal conditions of our parents, of our mother, have inoculated that germ of fear in the tender brain of the child. For that reason we have fear of death, fear of punishment, fear of eternal hell. We think we are born in sin and iniquity. But we are not born in iniquity. Sins are nothing but errors, mistakes. And those mistakes we can overcome when we have removed the cause of all ignorance and superstition by the light of knowledge, by the light of wisdom. We have the light of wisdom practically given in Vedanta. Vedanta gives the best commentary of

the true religion of Christ—not of Churchianity. With the true religion of Christ there is perfect harmony. And this interpretation we need today. The whole world needs it. And in a few years you will see that Vedanta is going to be the religion of the world. Theosophy, Christian Science, New Thought are stepping stones. Vedanta is the highest goal. They are all going towards it. You may not appreciate what Vedanta is to-day, because you are a few people. But how many did believe in Christ? Only twelve disciples. Out of those twelve, many denied him; one betrayed him. In two thousand years what Christianity has not done, Vedanta will do in two hundred years. Just wait, and during your lifetime you will see that the seed that has been sown is bound to grow everywhere. The souls are hungry to receive this truth. I have come from Los Angeles where four or five hundred people were clamouring for me to give more lectures. They were begging me to come and stay there and make my home in California. Wherever I go I find these hungry souls. They are not satisfied with Christian Science, New Thought and all other cults. Time will not permit me to show you the condition. We stand beyond all cult-limitations. There is truth in these teachings. Without doubt they are all trying to help towards the evolution of the spiritual ideals of the nation, but Vedanta is on the top round of the ladder. Yet its different phases embrace them all. Vedanta has a dualistic phase, a qualified nondualistic phase, and a monistic phase, with innumerable branches. The Vedanta philosophy embraces them all. And it is not only a philosophy, but also a religion, because it gives the fundamental principle of all unsectarian religions and includes all the sectarian religions of the world. Christianity is a sectarian religion. So is Mohammedanism. So are Judaism, Zoroastrianism, Buddhism, and Hinduism. But Vedantism is the fundamental principle of all religions. And yet it is a philosophy and embraces all scientific truths. It is one with science, and absolutely logical and rational. Therefore, we must consider Vedanta as the system which teaches the harmony that exists between science, logic, philosophy, metaphysic and religion.

The Vedanta is practical.

It is a system of philosophy, yet it is a religion. What is the difference between religion and philo-

sophy? Philosophy gives the theoretical side of religion and religion gives the practical side of philosophy. They both go together. First of all, you understand the theory, which clears away all the doubts and difficulties that arise in the mind, and answers all the questions which disturb the peace of the mind, and then shows the way by which we can bring those ideals into our daily lives. Therefore Vedanta is most practical. You can apply it in every action of your daily life, in your household duties, when you walk in the street, or dress, or eat, or perform any duties; in your attitude towards your children and your brothers and sisters, husbands and wives, friends and relatives. You can spiritualise all these relations, if you understand the principles of Vedanta. Then you will be a true Vedantist. Then you will be a true Christian, a true follower of Christ, a true follower of all the great teachers and spiritual leaders of the world. It is a harmonious whole. And in this harmonious whole there is no room for jealousy, hatred or inharmony. Jealousy, hatred and inharmony all proceed from ignorance, and they are all evils. They are poisons. If you encourage jealousy, you create a poison in your system. One of the best physicians in New York City said, the other day, that a man or woman who is extremely jealous would create a poison in his or her system that would kill twenty people. And it is a fact. So there is no room for jealousy.

It is positive in its ideals.

All the evils are the negative side. There should not be any evils. Always take the positive path. Send out currents of love, sympathy, harmony; and every time when you find any trace of inharmony or hatred, just crush it right then and there. Then you will have peace, and you will emanate the vibrations of peace wherever you go, and you will attract all. Everybody will look at you and everybody will find comfort in your presence. You will have to create that vibration in your own system first and radiate it. You will spiritualise your home. You will spiritualise the place where you work, in your office and everywhere. You should be able to make a crook appear as straight and simple in your presence. He will be confused. All his crookedness will disappear. A crook cannot be a crook in the presence of a saint. Why

cannot you be a saint, and you will be able to reform all the crooks. You do not need any police systems, reform systems. Live the life and set an example, and in your presence all the crooks will be changed.

There was a great saint in India who lived in an underground cave, in the garden of a temple. The garden was surrounded by high walls. For years and years he would not see anybody. There is a difference in India between real Yogis and those who pretend. Real Yogis hide themselves from the public. They are not like those we see here, who advertise and draw people through the newspapers. They hide themselves because they do not want to be molested or disturbed. This great Yogi lived in this cave and would not come out for days. He would go without food and drink. But his presence in that town created such reform that there was not one single robbery or burglary or theft committed in ten years. The police commissioner was put out of commission, and the police centre was removed from that village because there was no job for them. That is a fact. That shows that a spiritual man or a spiritual woman will emanate spirituality and will convert and reform all those who would come within his or her zone of consciousness.

Zones of consciousness.

There are zones of consciousness. You have a certain zone within which you are the centre, and anyone who comes within your zone will be electrified, magnetised, spiritualised. Every magnet has a zone. You take a magnet and hold a needle. As soon as it comes within the zone of the magnet it is drawn in. Remove it outside of the boundary, there is no action. So you have a zone around you, and anyone who comes in contact will be magnetised, spiritualised. But if your zone is too narrow and cannot pass outside of the automatic centre in your brain, then there is no hope of expanding, enlarging, strengthening by practice. But remember that every individual soul possesses infinite powers, potentialities and possibilities, because we are all, as I said in the beginning, creators in miniature. We are infinitesimally small; yet when we think of ourselves as one with Spirit, we are infinite. There can be nothing greater than man. When we think of our bodies we are smaller

than atoms, smaller than electrons. But when we think of ourselves as spirit, as divine, we are infinite, we are one with the Supreme Being. And that realisation will make us rise above all fear, inharmony and disagreement, and will establish oneness with all the members of different denominations, sects, religions, societies, and so on. And then, and then alone, we shall be able to live a really spiritual life on earth, and the kingdom of heaven will then be established upon this plane. First of all, we will have to establish the kingdom of heaven within us. Realise that God is within, the kingdom of heaven is within. Then you will realise that the kingdom of heaven can be established upon earth by our examples. We must set the example consciously, and towards that end we must struggle, keeping our minds open to truth, subject to correction, and earnestly striving with humility and sincerity towards that one goal, always sending out the current of love and forgiveness, and always sending out the feeling of blessedness towards all. We must learn to bless all who curse us, to love all who hate us, to give all to those who deny us. And if we can do this, we shall be true students of Vedanta, and we shall realise in time that perfection which Christ meant when he said, "Be ye perfect as the Father which is in heaven is perfect."

SRI RAMAKRISHNA : THE GREAT MASTER.

Chapter IV.

THE PILGRIMAGE TO GAYA AND THE BIRTH OF GADADIHAR.

(Concluded)

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Khudiram returned to his native village sometime in the following April. The first thing that drew his attention within a short time of his arrival, was the change that seemed to have come upon his dear wife during his absence. She appeared to him like one, transformed by Divine touch, in the profusion of her heart's sympathy for every one

around her. Possessed always of an active temperament, she had daily kept herself busy ere long in ministering to the wants of her little family, and in looking after the proper arrangement of the daily offerings and services of the family Deity, Sri Raghubira. But now the mother in her would not be content to remain within those bounds and would make her constantly look after the wants and comforts of her poor neighbours even before those of the family. And though it did not mean any neglect of those whom she called her own, it was nevertheless often at the cost of great personal sacrifice that she could help them. For she herself was not rich and had not much to give away after meeting the wants of her own family. Khudiram found that she would not partake of her daily meals before inquiring first, personally, whether her poor neighbours had enough to eat on the day. And if she found that for some reason or other any one of them had not been able to procure it, she would privately give her own meal away; and that she would do even for the beggars who visited her door.

Then, as days passed, Khudiram became aware of the strange turn that her devotions to God had taken at present. For instead of looking up to the family Deity with awe and reverence as she used to do before, she would regard and love Him as her own eldest child, who can never feel offended with the short-comings of His poor, weak mother! An unforeseen sweetness also surrounded her while she performed her daily duties about the worship-room. Strong emotions would overcome her at times in the midst of them and she would see visions of strange gods and goddesses appearing before her as lovely little children, addressing her in sweet familiar words and asking sometimes for food-offerings!

But the astonishment of Khudiram knew no bounds on the day that his simple-minded wife told him of the strange experiences that came to her while he was at Gaya. She said, "I had a dream one night that you had come; and that before I could know it, you had entered the room and was locking me within your loving embrace, and I felt so happy! But on looking up to your face the next moment I found that you had been so transformed as I could hardly recognise you! Your

appearance seemed to be more like the effulgent forms of those whom we worship than of any man I had ever seen. A strange feeling then possessed me as if I was in another's embrace. I shrieked and struggled to free myself, and in the attempt awoke with a sudden start to find myself alone on my bed shivering all over with fright and dismay ! Then again, a few days later as I was standing one day with my poor companion Dhani, the daughter of our blacksmith neighbour, before the temple of Shiva in front of our cottage, I was so startled to find the image alive, and it began to radiate ethereal waves of exquisite, supernatural light, at first slowly and then with a rapidity which can hardly be imagined ! The waves filled the room, then gaining in volume and strength suddenly darted towards me like the mighty bore in the river and deluged me completely as I was struggling to get away,—and I fell flat on the ground losing my consciousness ! I awoke to find myself in the arms of my companion, who however was perfectly unaware of what had taken place. But instead of feeling weak for it, I felt myself stronger than ever and borne upon a strange elation of spirit. I have the impression since then, as if a part of the self-same waves is still within me, making me to feel as I did at the time of child-bearing."

Strange as were the dream and the vision, Khudiram could but feel in them a confirmation of his own wonderful experience at Gaya. He told her that he too had been blessed with some strange visions of late, which seemed to point to the fact of the birth of the Divine child in the family in the near future ; but it was best not to relate such experiences to every one. So Chandra kept quiet, though the fullness of her heart shone through her face and made her look tender and graceful, more than she ever did before ; and it soon transpired that she was really in the way to renewed maternity even at the advanced age of forty-five.

Days and even months passed in cheerful performance of duties with a perfect dependence on the Lord, and the time arrived at last when Chandra would soon be blessed with the birth of one, whose coming into the world was heralded to her by such strange visions and experiences. She felt happy and withal anxious for the future turn

of events. For who can ever feel certain about things, which are beyond the farthest limits of reason ?

It was on the morning of the 6th day of the month of Falgun, corresponding to the 17th day of the English calendar month of February, 1836 A. D.—the beginning of spring-tide in Bengal, when all nature was revelling in joy with the fresh waves of life and energy that had come upon it, that Chandra felt as if she could no longer perform her daily duties in the worship-room and the kitchen. She grew anxious, for there was none to take her place in their performance on the day, and expressed her fear to her husband. But Khudiram assured her that it could not be so, that however ill she might feel, the Divine-child would never make its entry into the world by creating any disturbance in the services of the Deity. And strangely enough Chandra felt herself stronger than ever from that very moment and attended to all her duties throughout the day. Nevertheless, everything was kept in readiness for the advent of the child and Dhani was requested to sleep with her during the night.

All went on well, until at dead of night, in that auspicious mystic hour when all things aflush with a solemn stillness seem to brood over the birth of a new day, Chandra felt sure that the time had come, and removed herself with the help of her companion to the hut in which she had her oven open for boiling paddy and the wooden machinery for husking the grains. For besides the two rooms in the cottage, which served as bed-rooms to Khudiram and Ramkumar there was no other place in it which could be used for the purpose. Then, as the eastern horizon became tinged with red in spite of the darkness that still covered the earth below, she gave birth to the child, whom she had been expecting with such deep anxiousness.

And after helping the mother when Dhani came to help the new-born babe in its turn, she started to find that the child had slipped gradually away into the cool oven and was lying there besmeared with wood-ashes ! The sacred sound of the conch-shell then announced to the world the advent of the child, and the ladies of the rich Laha family, who had been great friends to Chandra and who

had come there on hearing that she was ill, found at that time to their astonishment that the baby looked almost as big as a child of six months !

The necessary rites were performed, then, on the sixth day after the birth of the child ; and the ceremony of taking the babe out of the room to look, for the first time, at the moon and the wide world took place when it was about three weeks old. Then after propitiating the Gods the child was given the name of Gadādhara, or 'the wielder of the club', in memory of the strange dream, that came to its father while he was at Gaya to worship the foot-prints of Gadādhara or Vishnu.

The astrologers were called in next to read the pre-natal influences that would help or hinder to shape the life of the babe in the world, and they prophesied great things, after necessary calculations, about the future life of it. They said, that the child would not only have a strong religious consciousness to liberate himself from the bonds of *maya*, but would discover a new path to liberation for the good of the many, and would pass his days in a temple surrounded by many seekers after religion and would be looked upon by men as the Deity incarnate ! He would thus be a strong spiritual light to illumine the minds of men and would help to establish the religious consciousness which had grown dim in the world.

The ceremony of giving the first diet of boiled rice, the food which the child would have to take for nourishment as long as it would be in this life, then took place when it was six months old ; and Khudiram was able with the help of his rich Zemindar friend, Dharmadas Laha, to feed not only the gentry of the village but also a great number of people who came to his door on the occasion. And the child grew in loveliness as days passed, so much indeed as to hold in fascination, all the ladies of the neighbourhood who would henceforth make time to visit Chandra everyday at some hour or other simply for the pleasure of taking her beautiful baby into their arms for a while. And they said that the little Gadadhar became extremely naughty as he grew in years.

Swami Saradananda.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 155).

वैराग्यसतकम् ।

विपुलहृदयैरिषैरेतज्जगज्जनितं पुरा
विभूतमपरैर्दत्तं चान्यैर्विजित्य तृणं यथा ।
इह हि भुवनान्यन्ये धीराभ्यतुर्दश भुञ्जते
कतिपयपुरस्वाम्ये पुंसां क एष मदञ्जरः ॥५७॥

In ancient times (the kingdom of) this world was created by some large-hearted monarchs ; by some was it sustained (i. e. ruled) and by others was it conquered and given away like (a bundle of) straw. Even now, some heroes enjoy the fourteen divisions of the world. For what then is this feverish pride of men having sovereignty over a few towns only ?

[चतुर्दश भुवनानि--The fourteen divisions of the world, that is, the entire created universe.]

अमुकायां यस्यां क्षणमपि न जातं नृपयते-
भुवस्तस्य लाभे क इव बहुमानः क्षितिभृताम् ।
तदस्याप्यंशे तदवयवलोपेऽपि पतयो
विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥५८॥

58. What high dignity, as it were, is there for kings in gaining that earth which has never for a moment been left unenjoyed by hundreds of rulers ! The stupid owners of even a shred of the limb of a fraction of its fraction (i. e. of the most minute particle) feel delighted whereas, on the contrary, they ought to grieve !

मृत्पिण्डो जलरेखया वल्लयितः सर्वोऽप्ययं नन्वणुः
स्वांशीकृत्य तमेव संगरयते राज्ञां गणा भुञ्जते ।
ते ददुर्ददतोऽप्येषा किमपरं क्षुद्रा हरिद्रा भृशं
धिग्धित्तान्पुरुषाधमान्धनकणान्वाञ्छन्ति
तेभ्योऽपि ये ॥५९॥

59. It (the earth) is but a lump of clay circled by a trace of water ! Even the whole of it is but a particle. Hosts of kings having partitioned it after fighting hundreds of battles enjoy it. These very poor insignificant persons might give while giving, or otherwise. But downright shame on those mean fellows who would beg bits of coin from them even !

स जातः कोऽप्यासीन्मदनरिपुणा मूर्ध्नि धवलं
कपालं यस्योद्यैर्विनिहितमलंकारविभये ।
नृभिः प्राणत्राणप्रवणमतिभिः कैश्चिदधुना
नमद्भिः कः पुंसामयमतुलदर्पज्वरभरः ॥६०॥

60. That man is indeed born (truly great) whose white skull (after death) is placed by (Shiva) the enemy of Madana (Cupid) high on the head as an ornament ; (and) what is (worth) this rising fever of exceeding pride in men, who are now-a-days adored by some people with minds intent on the preservation of their lives !

[The great Shiva is called Kapáli, and Kapála meaning "skull", the popular belief is that he puts on his head the skull of a hero whose wonderful life lived on earth merits this distinction.]

(To be continued).

THE STORY OF ANDAL

(Adapted from the Swami Ramakrishnananda's the
Life of Sree Rāmānuja.)

By BRAHMACHARI BHAKTICHAITANYA.

THE name of Andāl is familiar among Southern Vaishnava poets as that of a great saint and poet. She composed some three hundred beautiful songs in the Tāmil language. They are still regarded as the most precious devotional gems by the devotees. She was born about the fourth century B. C.

It is said that Goddess Lakshmi divided herself into three forms. Her first form is Sree Devi. She is the sweet and loving heart of the Lord Vishnu. Bhudevi is another image of Her. She is

most beautiful and charming in appearance, and Nārāyana enjoys her by only gazing at her form. And Niladevi is Her third manifestation. In this form she praises the glory and sweetness of Nārāyana and thinks herself fortunate and blessed in remaining always emersed, as it were, in the 'sea of divine Love' ! This Nilādevi came to our earth in the form of Andāl.

One day the great saint, Periā Alwar, the father of Andāl, was picking *tulsi* leaves in the garden to worship Lord Vishnu. Suddenly a tiny figure attracted him. He went to it and to his great astonishment and delight, he found that a young little girl, with smiling face, was lying on the ground there. He had no child and he thought this daughter to be God-sent. So, he thought himself blessed in adopting this young child as his daughter. The name of this daughter was Andāl. Andāl had a great devotion for Nārāyana from her very childhood. She would not like to spend her time in playing with other boys and girls. She would sit before the temple of the Lord and speak to herself many nice things. Sometimes, she would laugh and then become angry, as if with the Lord, and cry ; and the next moment she would be pacified and would dance, clapping her hands in joy. She behaved quite like a mad girl in this way. Sometimes, when there was nobody present she would enter the temple and wear the garland meant for Nārāyan on her own neck and then would keep it back again. One day while she was thus wearing the garland of Vishnu, her father detected her, and reproached her seriously for this conduct. That day the garland was not of course offered to the Lord. At night, Lord Vishnu appeared before him in dream and said, " Why have you not offered me the garland of *tulsi* this day ? I become more pleased at things which have touched the body of my devotees. Don't regard Andāl as an ordinary human being. She is my greatest devotee." Next day Periā Alwār found that the garland worn by Andāl the day before was not dry but was shining with bright lustre, rather brighter far than a fresh-made garland. He, at once, without any hesitation took the garland and offered it to the image. That day, he saw in his *Ishta Deva* with that beautiful garland the manifestation of the greatest beauty possible, and he enjoyed the greatest peace of mind and blessedness, the hairs of his body standing on

their ends, his heart full of joy and tears of love coming out of his eyes.

Andāl was simple like a child even when she was grown up and her heart was always filled with thoughts of the Lord. When she was quite young she used to say that she would marry none else but Nārāyana. As she grew older her father was very anxious to give her away in marriage. But she was not to move an inch from her resolution. She would marry only Nārāyana. At this her father was at a loss to find out what to do and so the only means left was to pray and meditate. It is said that on one such night Vishnu Himself gave him the fullest assurance in dream, saying, "Don't hesitate to give thy daughter in marriage to me. She is Lakshmi Herself." On that very night this command was also conveyed in dream to the priest of the temple of Vishnu; "Tomorrow morning, you must go to the house of the father of Andāl with all things necessary for holding a marriage ceremony and dress Andāl with beautiful raiment and carry her to my temple on a palanquin." The priest did so the next morning. When Andāl's father heard this, his joy knew no bounds. Andāl was going on a palanquin to marry Sree Purushottama—the Supreme Person! So numerous people followed her. When she entered the temple, Nārāyana stretched out his hands and embraced her, and being so embraced, Andāl melted away and was made one with the image. None could see her on earth any more. Finding her father very anxious, Purushottama with a smile said, "From this day, you have become my father-in-law. Go back to your own home. Don't be anxious for your daughter. She will always remain with me." At this, Perīā Alwār was greatly delighted at heart and bowed down to the highest Purusha, Vishnu, the protector of all beings, and returned home enjoying bliss and eternal peace of mind.

ON THE CONNING TOWER.

THE grim famine which our people and the Government are trying hard to cope with in East Bengal calls for a word of comment. While in the West, we find to-day the spirit of organisation expressing itself with a vengeance in

undreamt-of brutalities of war, in India the great evil of disorganisation is driving human beings on the slightest pretext to the brink of death. History is teaching us the greatest lessons by striking contrasts,—on one side the cruellest misuse of organised power, on the other the saddest spectacle of disorganised impotency,—on one stage is played the tragedy of organisation misdirected, on the other that of organisation neglected. In one case humanity is suffering profoundly from misorganisation, in the other from disorganisation.

Organisation implies a higher unity, and the trend of human evolution is towards higher and higher unity. Organisation therefore is the essential method of human evolution, and the modern age seeks to bring out this method in the boldest relief. This clear, distinct tendency of the modern age must have to be recognised and respected, and that society or country only is permitted to live a progressive life in modern times, which readily takes its cue from this universal tendency. The fate of our country seems still to tremble in the balance, and famines and epidemics bring this precariousness on the surface. Shall we organise ourselves and live, or drift away into sure, steady dissolution through our present state of disorganisation? This was the vital question put before us by the great Sphinx of time at the dawn of the modern age. Our history in the past decades, clearly proves that we have already responded to this question by the universal yearning, within all awakened minds in India, for a new collective life. Yes, we want to live, unto a future more glorious than our past.

But then, the next question of the Sphinx rings clear before us to-day: Rising from disorganisation, shall we make a general bid for misorganisation or for true organisation? And to this question we have not as yet made any clear universal response, the inevitable result being continued disorganisation. Do we call the political movement in the country a movement towards organisation? Apart from the false choice of politics as the organising principle, a choice which can only carry us towards that Western misorganisation of national and international life which unerringly tends to keep humanity deprived of its higher birthright of

spirituality, peace and good-will, what has your politics done during the last fifty years to organise rural life in India to protect itself against commercial exploitation? During these fifty years your politicians could not reach the masses and teach them how to organise their rural interests for withstanding the drain of subsistence from their homes. In fact, the political choice, the political craze, has really alienated the educated minds from the deeper currents of rural life in India. A new political sympathy will never make amends for the loss of that intimate touch with all classes of society which a collective spiritual life was once calculated to bring about. By making a general bid for the political organisation of our collective life, we can simply aggravate the disorganisation which is preying to-day upon all the limbs of our society.

So the Sphinx has to be boldly answered to-day, no matter what becomes of our big political speculations and reconnoiterings through the past decades of our history. Let us organise ourselves on the basis of the noblest interests of human life. Let us approach the masses with this principle of true organisation, for religion is the only cementing principle in India between the high and the low, the educated and the uneducated. The soul of the Indian people is encased in religion, as in Europe it is encased in politics. So it is religion which will bring them together and cure all the evils of disorganisation. Nothing else will solve the problems of poverty and insanitation in India, if the people do not help themselves to that solution. No Government help can really help a people helpless from within. So let the soul of India come out and organise the people. Adapting from the language used by the Bishop of London while sermonizing a political nation from the steps of the St. Paul's Cathedral on the 25th July last, let this appeal be sounded forth to our own countrymen:

We summon then the soul of *India* to arise in all its grandeur and strength at this crisis of the day of God. Come from the four winds, thou Breath of Spirit, and breathe upon this great people, that hope and faith and love may once again revive and the world be saved again by the "Soul of a People."

FAMINE RELIEF WORK OF THE RAMKRISHNA MISSION.

Extracts From

The Report of August 7.

Since the publication of our last report the condition of the famine-stricken people in the Noakhali District has greatly improved owing to the harvesting of the 'aush' crop, which has been plentiful this year. Accordingly, all our centres in this district have been closed. The sum of Rs. 2,000 contributed by the Collector, Noakhali, has been spent in relieving distress in that district, and the sum of Rs. 100 given by the District Engineer has been spent in clearing tanks under the supervision of the Badalkot centre. For a similar reason, our centres in south Tippera have been closed too. But north Tippera, and specially Cachar, have come under the ravaging influence of heavy floods, and our attention is at present directed towards relieving distress from this scourge. We have inspected the Brahmanbaria Subdivision in north Tippera, and Silchar in Cachar and have opened relief centres at different places, viz., Kutli, Bighar, Akhaura, Gangasagar, Debagram, Brahmanbaria and Silchar. Other centres will be opened shortly.

The report of the existing centres will be given later on.

The condition of Silchar is very serious, and demands prompt assistance. Nearly 80 per cent. of the houses in the villages near the town has been pulled down, and the loss of cattle is reported to be very great. The crying needs in Silchar are of four kinds:—Paddy seeds, rice for consumption, reconstruction of houses and fodder for the cattle. The floods in this district were as high as they were violent. It is, therefore, that though at present all the water has subsided, the greater part of the people are left without food and habitation.

We have not taken field at Sandwip as the local relief committee is working there. The miserable plight in which the inhabitants of Silchar and Brahmanbaria, specially the former, are at present, calls for immediate relief; and no one who can imagine what the pinch of hunger is in the midst of a flood-washed country will be able to remain a complacent spectator of their sufferings.

We earnestly appeal to all sympathising souls to open their purse-strings in the cause of suffering humanity.

It is a pleasure to note that the Lohapati merchants of Barabazar have contributed through the "Hitabadi" Office Rs. 1,500 to our famine relief fund, the Metropolitan Institution Rs. 1,000 and Messrs. Beinroy Hookumchand of Barabazar have given 100 pairs of new cloths.

Contributions, however small, and clothes old and new, will be thankfully received and acknowledged at the following addresses:—(1) Swami Brahmananda, President, Ramkrishna Mission, Belur P. O., Dt. Howrah; or (2) the Manager, Udbodhan Office, 1, Mukerji Lane, Baghbazar, Calcutta.

NEWS AND MISCELLANIES.

WE are glad to receive the First Report of the Ramkrishna Sevashrama at Lucknow. It was started in September 1914, with a view to afford relief and help to the diseased and distressed people. During the period under report 14 families and 35 individual persons altogether received help in cash and kind, and at present there are 4 families and 9 individual persons receiving help from the Ashrama. Sir S. P. Sinha, Late Law Member Government of India and Dr. Sundar Lal Rai Bahadur, B.A., LL.D., C.I.E., Vice-chancellor of the Allahabad University when visiting Lucknow kindly contributed Rs. 100 each to the Sevashrama. We would request the generous public to follow this noble example, and wish steady growth and success to this institution.

THE Thirteenth Annual report of the Vivekananda Society, Colombo, is to hand. The object of the Society is to further the study and practice of the Vedanta as taught by the Swami Vivekananda. A weekly class on Saturdays is held for the study of the Shastras. There has been a steady increase in the attendance.

WE have received the tenth Annual report of the Viekananda Ashrama, Kuala Lumpur. We are glad to learn that one Tamil School has been opened in the Ashrama premises. The members of the institution are greatly active in spreading

religious education among students and the masses, and regular classes are held for the study of religion and for instilling a spirit of service into the hearts of the students.

His Holiness Swami Nirmalananda of the Ramkrishna Mission during his Malabar tour this year visited Kottayam on the 7th August. As had already been settled, the Swami reached the southern entrance of the town where the members of the local Ramakrishna Bhaktajana Sangham and several gentry of the place were waiting to receive him. His Holiness was thence escorted with a *Bhajana* party to the residence of Mr. K. Padmanabham Thampi, the Divisional Police Superintendent. Reaching the Bungalow, the Swami blessed the young boys of the Ramakrishna Sunday School who had taken part in the *Bhajana*. On the same evening His Holiness gave a discourse on religion to the members of Young Men's Hindu Association. Next day there was a public discourse given by the Swami in the Rama Varma Union Club, where several disputed religious questions were put to him by the Hindus and non-Hindus and Swamijee explained them all with his natural eloquence and lucid reasoning. Private engagements were also held by the Swami. The next morning he left the place for Alleppey on his holy mission.

WE have received two important publications in Bengali,—one *Banger Baire Bangali*, and the other *Asoka Anushasana*. Of the former, the author is Babu Juanendra Mohan Das and the publisher Babu Anathnath Mukherji, 50 Baghbazar St., Calcutta. The book is an interesting record of notable Bengalees and their life-work in northern provinces of India outside Bengal. The author of *Asoka Anushasana* is Babu Charu Chandra Bose, whose reputation as an exponent of Buddhist culture in Bengal is well-known. The present book is a valuable addition to his other contributions in this respect. We also take this opportunity to acknowledge receipt of the first seven parts of the works of Swami Ramatirtha translated into Marathi by Sj. Bhasker Vishnu Phadke and Sj. Ramakrishna Vasudeva Varve, (Hirji Asu's Wadi, P. O. Matunga, Bombay).

Prabuddha Bharata

OR

Awakened India



उचिष्ठत जाग्रत प्राप्य वराजिबोधन ।

Katha Upan. I. 34. 4.

Vol. XX, No. 231, OCTOBER, 1915.

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SEE PAGE VI

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Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XX]

OCTOBER 1915

[No. 231

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(In Madras, 1892—1893.—XIV.)

Individuality in Universality is the plan of creation. Each cell has its part in bringing about consciousness. Man is individual and at the same time universal. It is while realising our individual nature that we realise even our national and universal nature. Each is an infinite circle whose centre is everywhere and circumference nowhere. By practice one can feel universal self-hood, which is the essence of Hinduism. He who sees in every being his own self is a *Pundit*.

Rishis are discoverers of spiritual laws.

In *Advaitism*, there is no *Jivatma*: it is only a delusion. In *Dvaitism*, there is *Jiva* infinitely distinct from God. Both are true. One went to the fountain, another to the tank. Apparently we are all *Dvaitists* as far as our consciousness goes; but beyond? Beyond that we are *Advaitists*. In reality, this is the only truth. According to *Advaitism*, love every man as your own self and not as your brother as in Christianity. Brotherhood should be superseded by universal self-hood.

Not universal brotherhood, but universal self-hood is our motto. *Advaitism* may include also the "greatest happiness theory."

सोऽहम्—(Soham)—I am He—repeat the idea constantly, voluntarily at first, then it becomes automatic in practice. It percolates to the nerves. So this idea, by rote, by repetition should be driven even into the nerves.

Or, first begin with *Dvaitism* that is in your consciousness: second stage *Vishishtādvaitism*—I in you, you in me and all is God. This is the teaching of Christ.

The highest *Advaitism* cannot be brought down to practical life. *Advaitism* made practical works from the plane of *Vishishtādvaitism*. *Dvaitism*—small circle different from the big circle, only connected by *Bhakti*; *Vishishtādvaitism*—small circle within big circle, motion regulated by the big circle; *Advaitism*—small circle expands and coincides with the big circle. In *Advaitism*—'I' loses itself in God. God is here, God is there, God is 'I'.

OCCASIONAL NOTES.

EVERY man carries his God within his self, and the discipline of Advaita aims at revealing this God as that self. What is now being constantly revealed as my self is indeed a poor thing spurred hither and thither by every breath of desire. This false self-manifestation has to be replaced by the true one. And this is, in a nutshell, the task which the discipline of Advaita places before itself.

The world that revolves round us,—the flux of things, the current of events,—must have its centre in God, and self is the seat of that God. It has been said that God is a circle of which the centre is everywhere and circumference nowhere. But the Advaita discipline declares that God, established in self, is the centre of all things in heaven and earth, and every human experience, internal or external, describes a circle round that centre. Our self, which as God is the centre in reality, has become eccentric, straying forth constantly along the curves of experience, and the discipline of Advaita seeks to rectify this eccentricity.

It is this eccentricity which makes us think of our self as an object in time and space. It makes us locate the centre of our experiences in things which move in a stream of impermanence. It not only dethrones our God from His real seat within our self, carrying Him up and down in space and time along the gyration of our experiences, but deflects likewise everything, that we look at or think of, from its real aspect and nature. The first step in the discipline of Advaita therefore is to locate the real centre of our world of experience and to hold on bravely to it at all costs. This initial act of location is technically called *Shravana*, or listening attentively

to all the wisdom about the Real Self or our God. The pitch of eagerness in the mind which receives the wisdom determines the measure of success attained in this initial step. If the mind is possessed through and through with the fullest hankering after reality, it is said, this first step releases such spontaneous impulses in that mind as carry it on to the goal of Advaita as if in spite of itself! Hearing then ripens spontaneously into realisation.

For less fortunate aspirants, the initial task is to plant within the self the throne of Divinity. Bring back your God within your mind, regarding the latter only as a disguise thrown upon Him, your real self. In the practice of religion, every advance has to be made by assuming the ideal to be real,—by behaving *within ourselves* as if that which has to be realised is already real. So do away with the distinction between real self and unreal self, repeating to your mind constantly that this self which you are conscious of is the greatest Divine manifestation to you, only its full effulgence is obscured by the infirmities of mind and heart, which have to be constantly conquered and eliminated. These infirmities belong not to the self which shines even through them all. Never say to yourself that you are weak or imperfect. Such thoughts upset the whole attitude indispensable to the discipline of Advaita. Ascribe all imperfections that come up on the surface to mind, will or heart, and in the undoubting assurance of the Divine glory of your self, struggle on against all these imperfections. Such assertion at every step of the Divinity of self is the first habit to be acquired in the discipline of Advaita.

It is said that the human soul gets hopelessly disconsolate if there is no God to pray.

or speak to within the heart. Loving reliance on God, unburdening the mind to Him when it is heavy with grief or despair, is said to be an indispensable necessity for man. But who creates this necessity for man? Man himself; he first thinks himself aggrieved, and then feels it necessary to ventilate his grief. By thinking first that the self is subject to grief, you banish Divinity out of it, and then naturally feel the indispensability of assuming some God outside that self. But the very first habit of thought to be acquired in the discipline of Advaita is to consider the self as the greatest Divine manifestation vouchsafed to us. Grief and despair never come to this self; they come only to the mind or heart. And when the mind is thus heavily burdened, speak bravely to your self which is the only God manifested to you,—say to your self, ‘Me this grief or despair does not touch, so let the tear dry up in the eye, and let the mind throw off the burden and stand nerved to greater efforts. Let the unspeakable bliss of this self, this God in me, come out and soothe my heart, *Om Santih, Santih, Santih.*’ Thus repeatedly appeal to the infinite knowledge, the infinite bliss, the infinite power stored up in the self, and the grief or despair is bound to vanish sure as mist before the rise of the wind. By such appeals to the Divinity of self, you simply apply the force of truth against falsehood, and the effect is just like that of bringing light into darkness. This very principle we tend to apply when we pray to God outside of us to relieve our burdens, only we apply it in a disguised form, and the disguise really takes much away from the full measure and permanence of the effect.

What is this life, this world, but the glorification of the Ever-perfect through a struggle amidst imperfections? So take the struggle as a matter of course, as the natural means at our disposal for glorifying the Ever-perfect self. The moment you give up the struggle,

you brutalise your life. Every fall instead of being a cause for grief should be a call for further uplift and therefore for further glorification of the Divine self. Thus there is no room for grief or despair in the whole game of life. It is no disparagement to the child that it fell down many times before it learnt to keep its balance, for this balance equally implies both the experience of falling and that of rising. So every fall goes as much to the forming of the balanced character as the rising after it, and the number of falls is no matter to fret or chafe at. Only maintain the struggle to glorify the Ever-perfect self, till it leads you on to final equipoise,—till the struggle to rise after every fall resolves itself into the struggle to remove the tendency to fall. In this way the very power of struggle will be ultimately found to coalesce in that power which is self-manifestation. The whole game of life therefore is really a continuous triumph of the Divinity of self, and when the consciousness that it is so grows upon us from day to day, the second stage of the Advaita discipline, namely *manana* or the constant brooding of the mind on Reality, is being actually passed through.

In this stage generally, doubts are apt to float into the mind seeking to distract and perplex it. All the human impulses of love and adoration have a tendency developed in them by past habit to run after personalities outside of our self. The whole of this tendency is not prejudicial to the Advaita discipline. Our love and adoration generally constitute a give-and-take affair, and Advaita seeks to maintain and develop the ‘giving’ element in it, while trying to suppress the ‘taking’ element. In this matter the motto of the Advaita attitude is: “To receive, turn only to the self, and to all others turn only to give.” If this attitude is strictly maintained in all our relations with personalities outside of our self, then a habit of disinterested love, adoration and service is easily acquired. For

instance, we may love and adore a great Saviour of men, we may hold spiritual communion with him, but all that need not imply that we have to approach him as a supplicant for favour or help. For it is not only an essential doctrine of Advaita, but it is a truth known to every great teacher of religion that the only direct source of such spiritual help is the self in every man. Even the help that comes from great Saviours of men involves the application of this fundamental truth. And the sooner we recognise this truth and allow our self to constitute itself the only direct source of all our spiritual inspiration and help, the better for our steady, solid, religious development.

So in the Advaita discipline there is room enough for love and adoration, only the latter must not be allowed to divert all the receiving impulses of our mind from their concentration on the self within as the infinite source of all our spiritual strength. This condition, if strictly fulfilled in our relations to personalities high and low, will bring about the manifestation in our life of the truest ideal of love and service. And most of the distracting doubts which we were going to speak about as being incidental to the second stage of the Advaita discipline will never confront us, if we are careful always to adhere to this Advaita principle of truest love and service. For instance, the fact of offering the highest reverence to God-men or of feeling the deepest love for our fellow-beings will never seem to antagonise with our single-minded devotion to self as the greatest Divine manifestation vouchsafed to us, if we constantly carry out the principle, namely: to receive, we turn only to this self within us and to all others we turn only to give. Even in a God-man, we only find the self within us of infinite knowledge, love and power, manifested in full effulgence through a human form, and in adoring the self within we adore that human form best. So there can even be

no antagonism between the Advaita discipline and the worship of a Divine incarnation, if from the latter are eliminated all elements of selfish return in the shape of spiritual favour.

The last stage of the Advaita discipline is the gradual absorption of the mind in the supreme reality of the self. This is termed, in Sanskrit scriptures, *nididhyasana*. In this stage, the disguise that has been thrown upon the self, namely the mind with all its subject-object relations in knowing, willing and feeling, dissolves itself into that supreme experience which is called Atma-jnana or Brahma-jnana, i. e. perfect self-knowledge, or the realisation of self as absolute existence, (अस्ति), absolute consciousness (माति), and absolute love (प्रिय). Language really fails to describe this absolute state, and therefore the Lord Buddha used to mean it by the negative term *Nirvana*. In his age the positive term used in Upanishadic literature became very much misused and travestied. So in his preaching he wanted to emphasize the absoluteness of that supreme state and used the negative term. But as the negative term naturally lends itself to misuse no less than the positive term, we find within a few centuries after Buddha a *shunyavada* (a theory of final nothingness) evolved which proved prolific of no less mischief. The central pivot of the Buddhistic discipline was the denial of the ego of ordinary consciousness, supported by the positive element of mental and moral purification. There can be no doubt that if these two elements go together, the result would be a wonderful process of spiritual development, such as may well explain the rapid growth of the band of noble Arhats (liberated souls). But what was at the outset essentially a line of practice, became soon the theory of an out and out sensationalism (क्षयिकविज्ञानवाद), and too much theorising perverted the established channels of practical enthusiasm.

Bhagavan Sankara also upheld the unreality of the ego of ordinary consciousness, but instead of denying it altogether in practice he accepted a method of transcending it by sifting its false element from the truer one. When in every mental act a man posits an 'I,' he means to refer to some self-substance, but in spite of this reference the self-substance eludes our grasp and either the body or the mind usurps its place. Now Sankara accepts the impulse of self-reference, but rejects its false consummation; he accepts the force, but rejects its false movement. This nice discrimination was a master-stroke of our ancient practical spirituality which Sankara represented in his age. The force which underlies the constant reference to self as "I" is the most immediate, and therefore the most effective, impulse at our disposal to carry us up to that real self; so let us boldly accept it and yield ourselves up to it; but at the same time let us vigilantly at every step deny, and thereby check, the deflecting tendency of this force. We take the fullest advantage of the self-ward force, but deny its deflection. This force is embodied in the postulate of "I" or "aham" and we accept and apply that postulate, but the deflection is embodied in the body or the mind and we deny this deflection towards matter. This is the secret of that constant mental analysis which those who accept for their spiritual discipline the great Vedantic principle of "tattvamasi" or "sohamasmi" are required to perform.

Now, the traditional practice of the Advaita was in former ages generally confined to Sannyasins. But as the Advaita is the ultimate rationale of all possible lines of spiritual discipline, and as the demand of the present age is for a harmonisation and systematisation of all religious paths and sects, in Sri Ramakrishna we heard the voice of the Time-spirit insisting that in matters of religious practice, we have to "take Advaita tied up in our clothes first" and then safely proceed on

as we choose. The great disciple of the Master, Swami Vivekananda, therefore preached Advaita as the philosophical basis of religious unity in the whole world. And then finding out that the root cause of all the degradation of his countrymen is the want of strength, in that false type of manhood that is being developed among them, he strove his best to bring out the practice of Advaita from the hidden custody of Sannyasins and preach it throughout the length and breadth of the country. If all truths must needs suffer by general dissemination, if we have, in any case, to count upon such truths protecting themselves as best as they can against misuse and abuse, let the very highest truth about religion diffuse itself broadcast among all modern men who have now unparalleled facilities for constantly rectifying and reorganising their ideas and sentiments. So in the modern age, the Advaita is preached to all men without distinction, and we have sought to give above a brief outline of the practical discipline of Advaita, suitable in form to the capacities of men in the ordinary work-a-day world.

RELIGION AS THE NATION-BUILDER.

III.

LAST month we discussed the problem of national unity in India and found out that the basis of that unity,—the principle that will unite us as a nation,—comes from religion. The next question is: *why* should we unite ourselves into a nation? What is the motive force in such unity?

National organisation is the only mode of successful collective existence under modern conditions of human life in this world, and we have pointed out before* how the impulse to organise herself along that line is being

* Vide page 102. Prabuddha Bharata, June, 1915.

manifested in India to-day in the various spheres of her thought and activity.

Now, is this impulse for organisation purely a response made to the demand of the modern age? Do we desire to unite ourselves into a nation simply because that is the condition of self-preservation imposed upon us by the modern age? Is it an indispensable necessity imposed on us purely from outside? The answer is in the negative.

This necessity for national organisation is really an internal necessity of our historical evolution. History in India has itself brought us to such a pass to-day that its own next problem appears to us as the problem imposed on us by the world outside. It is really the voice of our own past history that is being uttered to us through the necessities of our life in modern times as the momentous call to national organisation, and no people can fully succeed in organising themselves into a nation, if they do not feel themselves called to that task by the demand of their past historical evolution. One fundamental mistake of educated men in India is that they took over the charge of this great work not directly from their past history, but from the modern age.

Therefore the question with which our discussion was opened resolves itself into the further question, namely: what is precisely that demand of our past history in response to which we have to unite ourselves into a nation to-day.

The study of our past history from a political standpoint gives us a vast record of fitful political occurrences, linked together only by hypothetical dates and apparently attended with a fitful rise or decline, as the case may be, of the other collective concerns of human life. The West has its own experience of history, and that experience develops a historical imagination which naturally proves a potent instrument of research in those fields of history where the Western type of life-experiences lie buried. But it is equally

natural that the same instrument will utterly fail to discover the very key to the study of Indian history. At the point of this imported instrument, we find to-day, quite a wonderful mass of historical materials has really been turned up. But this alien historical imagination tends not only to choose the wrong soil where the digging is to be done, but also fails to arrange the finds round their real fundamental centre of interest. Historical research in India will perhaps long wander, mostly in this way, up and down the mere by-paths of our real past history.

Without travelling far into this historical topic, it may be stated here, as the result of every true study of Indian history, that the whole stream of events in that history is found to have a deep spiritual maincurrent, developed in the very earliest ages and maintained up to the present moment. The real history of India has to be studied by following the course of this maincurrent, and then only we shall be able to take the correct bearings of every event and understand the peculiar problems which arose in every period and the way they were solved. The whole mass of materials will then become inter-linked to one ultimate purpose, and we shall see how through all those profound vicissitudes, of which records are preserved, that one constant purpose of Indian history has wonderfully succeeded in maintaining its fulfilment, sometimes, maybe, at heavy costs.

The makers of Indian history in the earliest Vedic ages adopted the practice of religion as the supreme end of life, both individual and collective. This supreme end or *paramārtha* by governing all the other ends of human life created society and history in ancient India. Since that time the pursuit of this supreme end has formed the one maincurrent of the whole life-history of the Indian people, and the problem of keeping up that maincurrent has ever been the fundamental historical problem in every age, all other problems, social, political or economical,

having their value and significance assessed and ascertained in the light of that fundamental problem. It will thus be seen that a type of spiritual nationalism implying an organic system of collective ends governed by a supreme spiritual end has actually been anticipated throughout the course of Indian history. This type of spiritual nationalism, which we have already explained in the first article of the present series, could not have chosen a better time than the modern age for asserting itself in its full articulated form. The whole past history of our country has gravitated towards this fruition, and judging from the way circumstances from all sides are pressing home to us to-day the necessity for national organisation, it was not a moment too early when Swami Vivekananda called upon us to commence the task of nation-building on the spiritual basis.

The demand therefore for organising ourselves into a nation comes really from our own past history. The one fundamental problem of keeping up the spiritual main-current of our life-history is urging itself on us to-day under all those new conditions of a successful solution which the modern age has created. Besides the presence of the Islamic and Christian cultures which have to be harmonised with the old spiritual maincurrent of the Indian collective life, new economic, social and political circumstances have arisen which demand a new solution of the old historical problem. In fact, religion in India to-day has not only to rise to the higher plane of religious unity from which the harmony of all creeds has to be constantly preached and practised, but it has also to work out in full that organic system of collective ends which defines the type of spiritual nationalism.

Now it devolves upon every son of India to help to carry this great problem of her religion, aye the very problem of her existence, to its complete solution. Every person who calls himself a son of India must rally

round the great purpose of her history, the one supreme end of her existence, namely, the practice and preservation of the Spiritual Ideal in which is focussed and harmonised the whole world-culture in religion, or in other words religion in its real comprehensive sense. It is for this religion, religion in its real glory, that India stands to-day among the nations of the world, and none of our countrymen can call himself a son of India unless his life is consecrate, directly or indirectly, to this central aim of his country's existence,—the preservation, practice and preaching of Religion.

Thus our own past history defines our patriotism, and to be of service to his motherland none of us has to import patriotism of the Western type. Too often have we uttered of late the noble cry of *Bande Mātaram* with the borrowed fervour of political patriotism; let us all Hindus, Christians and Mahomedans, hail the motherland to-day as the great embodiment of the synthetic Spiritual Ideal for the whole of the human race. This is her real self revealed throughout her history, while the India of political patriotism is a grotesque travesty creating a false inspiration fizzling out in constant failures. Why should we serve India with a borrowed patriotism, and then strike our foreheads and break our hearts away in begging for her the honour of being admitted into a political empire? Turn, oh! sons of India, turn for a moment to her real self which already occupies the most honoured position among the nations of the world, calculated to command the deepest reverence of gods and human beings. Will not any imperialistic political nation of this world deem it its greatest fortune and privilege to be able to admit this real India within its political empire? What though the world perverted at present by a political craze fails to recognise this real self of India; if you yourself, oh! sons of India, recognise it now when it is not too late and do your duty by

it, the day is not far off when even the mad political world would modify its petty standpoint of pound, shilling and pence, and begin to regard India in her true light as the most valuable and honoured inspirer of humanity in its march towards real progress.

Therefore we have to work for the rise of real patriotism in India round the recognition of her real self. A keen sense of responsibility is the groundwork of practical patriotism. So let the main purpose of our historical evolution, the aim of our country's existence, manifest itself in every individual as the fundamental aim and purpose of his life. Let the aim of the whole become the aim of every unit, for that is the essence of practical patriotism. Let every child in India be bred up in the consciousness of the supreme end of our collective existence, namely the preservation, practice and preaching of the Spiritual Ideal, and let the keenest sense of responsibility grow up in every mind from childhood so that every individual life may be lived unto that one collective end. "Have you not read," asks Swami Vivekananda, "the proud declaration of Manu regarding the Brahmana, where he says that the birth of the Brahmana is 'for the protection of the treasury of religion'? I should say that *that* is the mission not only of the Brahmana, but of every child, whether boy or girl, who is born in this blessed land—for the protection of the treasure of religion".

This responsibility is the cornerstone of the true Indian patriotism, and what is really meant by a national system of education in India is the training up of every child born therein in a way best fitted to the fulfilment of this responsibility. The first step, we have seen last month, for every Indian, Hindu, Mussalman or Christian, is to rally round the Spiritual Ideal or the idea and practice of religious unity. It is not meant by this that a Hindu has in any sense to give up his particular creed, a Mussulman his own creed, or a Christian his. But each has to proceed on his

respective lines of spiritual development while recognising one common goal and profiting wherever or whenever possible by the spiritual culture of the other. This harmonious development of all the creeds and faiths, already existing and yet to exist, under the auspices of a powerful body of spiritual leaders who have fully consecrated their lives to the practice and preservation of the ideal of perfect religious unity will fully solve the central Indian problem of national unity. The second step is that of the diffusion of true patriotism,—a patriotism, which, we have seen, will develop the keenest sense of responsibility in every son of India to uphold and maintain by his individual life the one aim and mission of the Indian nation. These two steps solve the question as to where we shall unite and why, to form ourselves into a nation.

Now it remains for us to see in another article how when the groundwork of national unity is once laid in this way, the problem of organising the pursuit of all the other ends of our collective life on a national scale becomes easy of solution.

EPISTLES OF SWAMI VIVEKANANDA.

XLXVI.

Almora, 9th July, 1897.

Dear—

I am very sorry to read between the lines the desponding tone of your letter, and I understand the cause; thank you for your warning, I understand your motive perfectly. I had arranged to go with A— to England but the doctors not allowing, it fell through. I will be so happy to learn that H— has met him. He will be only too glad to meet any of you.

I had also a lot of cuttings from different American papers fearfully criticising my

utterances about American women and furnishing me with the strange news that I had been out-casted! As if I had any caste to lose, being a Sannyasin!!

Not only no caste has been lost, but it has considerably shattered the opposition to sea-voyage—my going to the West. If I should have to be out-casted, I will have to be done so with half the ruling princes of India and almost all of educated India. On the other hand, a leading Raja of the caste to which I belonged before my entering the order got up a banquet in my honour, at which were most of the *big-bugs* of that caste. The Sannyasins, on the other hand, may not dine with any one in India as beneath the dignity of gods to dine with mere mortals. They are regarded as *Narayanas* while the others are mere men. And dear M—, these feet have been washed and wiped and worshipped by the descendants of kings and there has been a progress through the country which none ever commanded in India.

It will suffice to say that the police were necessary to keep order if I ventured out into the street! That is out-casting indeed!! Of course that took the starch out of the missionaries, and who are they here?—No-bodies. We are in blissful ignorance of their existence all the time. I had in a lecture said something about the missionaries and the origin of that species except the English church gentlemen, and in that connection had to refer to the very churchy women of America and their power of inventing scandals. This the missionaries are parading as an attack on American women *en masse* to undo my work there, as they will know that anything said against themselves will rather please the U. S. people. My dear M—, supposing I had said all sorts of fearful things against the “yanks”—would that be paying off a millionth part of what they say of our *mothers* and *sisters*? “Neptune’s waters” would be perfectly useless to wash off the hatred the

Christian “yanks” of both sexes bear to us, “heathens of India,”—and what harm have we done them? Let the “yanks” learn to be patient under criticism and then criticise others. It is a well-known psychological fact that those who are ever ready to abuse others cannot bear the slightest touch of criticism from others. Then again, what do I owe them? Except your family, Mrs. B—, the Leggets and a few other kind persons who else has been kind to me? Who came forward to help me work out my ideas? I had to work till I am at death’s door and had to spend nearly the whole of that in America, so that they may learn to be broader and more spiritual. In England I worked only six months. There was not a breath of scandal save one and that was the working of an American woman which greatly relieved my English friends—not only, no attacks, but many of the best English church clergymen became my firm friends, and without asking I got much help for my work and I am sure to get much more. There is a society watching my work and getting help for it and four respectable persons followed me to India to help my work, and dozens were ready, and the next time I go, hundreds will be.

Dear, dear M—, do not be afraid for me. * * * The world is big, very big and there must be some place for me even if the “yankees” rage. Anyhow, I am quite satisfied with my work. I never planned anything. I have taken things as they came. Only one idea was burning in my brain—to start the machine for elevating the Indian masses and that I have succeeded in doing to a certain extent. It would have made your heart glad to see how my boys are working in the midst of famine and disease and misery—nursing by the mat-bed of the cholera-stricken Pariah and feeding the starving *chandala* and the Lord sends help to me and to them all. “What are men?” He is with me the Beloved, He was when I was in America, in England, when I was roaming about unknown

from place to place in India. What do I care about what they talk—the babies, they do not know any better. What? I, who have realised the spirit and the vanity of all earthly nonsense to be swerved from my path by babies' prattle? Do I look like that?

I had to talk a lot about myself because I owed that to you. I feel my task is done—at most three or four years more of life is left. I have lost all wish for my salvation. I never wanted earthly enjoyments. I must see my machine in strong working order, and then knowing sure that I have put in a lever for the good of humanity, in India at least, which no power can drive back, I will sleep, without caring what will be next; and may I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls,—and above all my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship.

"He who is the high and the low, the saint and the sinner, the god and the worm, Him worship, the visible, the knowable, the real, the omnipresent, break all other idols.

"In whom there is neither past life nor future birth, nor death nor going nor coming, in whom we always have been and always will be one, Him worship, break all other idols."

My time is short. I have got to unbreast whatever I have to say, without caring if it smarts some or irritates others. Therefore, my dear M—, do not be frightened at whatever drops from my lips, for the power behind me is not Vivekananda but He the Lord, and He knows best. If I have to please the world, that will be injuring the world; the voice of majority is wrong seeing that they govern and the sad state of the world. Every new thought must create opposition,—in the civilised a polite sneer, in the savage vulgar howls and filthy scandals.

Even these earth-worms must stand up erect, even children must see light. The Americans are drunk with new wine. A hundred waves of prosperity have come and gone over my country. We have learned the lesson which no child can yet understand. It is vanity. This hideous world is *Maya*. Renounce and be happy. Give up the idea of sex and possessions. There is no other bond. Marriage and sex and money are the only living devils. All earthly love proceeds from the *body, body, body*. No sex, no possessions; as these fall off, the eyes open to spiritual vision. The soul regains its own infinite power. * *

Yours ever affly.

Vivekananda.

THE RETURN TO SELF.

Ah, sing the joy of self-return to self,
And peace and love and glory, filling all,
When false outsiders, God or man or beast,
Do fade away like misty, dreamy, pall
That hid the vast and glorious Within !
Oh, sing the Atman free, whom vain the dream
Of bondage strives to bind with tempting Gods
Who save,—with creeds and cultures to illumine,
A darkness false that never was but taught
And wrought into the mind from birth to birth.
Will mud with mud be wiped ? Will thorn a thorn
Dislodge when held in trembling hand of him
Who suffers from the thrust ? Be bold and call
A spade a spade, refusing dream to take
As Truth ; let that refusal be to thee
Thy highest religion.

Or else, what breaks
A dream but dreaming mind denying it ?
Who else exists outside the dream but self
To shake thee up ? So let thy mind deny ;
Till jerking mind is bound to break its dream !

When once the thought in dream that "I but dream"
Just flashes up, that thought becomes at once
The strongest clue to drag the dreaming mind
Out of that state ; but if some joy intense
Thrills out the mind from dream, who knows
perchance

The lingering infatuation false
May leave the moping mind in doubtful state
To lapse again in dream ! For this, declare
The Vedas high, "Fold up the sky in roll
Like leather sooner than gain freedom, man,
Without self-knowledge true !"

Deny, deny—

That is the only way ; deny in thought
And will and feeling strong with every breath
The bondage of the self : I am the Pure,
The Knowledge-Bliss-Existence Absolute ;
Not this, not this,—that worship ye in dream !
And let the web of false duality—
Man, God, impious, pious, low and high—
In love, the feeling deep of self in all,
Just melt away to never rise in view !
From whom to take, or say, to whom to give ?
—Each moment yielded up as fast it comes
To acting, thinking, feeling self in all !
The shuttle of the mind and heart and will
Goes, weaving time so long as time remains,
From self to self in feeling, thought and act.

—P. S. I.

THE DUSSERA.

Nature lifts her hood of cloudy gloom.
The sky reveals her glory, and the breeze
In blissful abandon blind moans through trees
And green and glistening things in autumn bloom.
Hark thou, oh ! soul, deep comes the Mother-call
—"Up, up, my child," and soft she touches all !

*

Wake up, my soul, and spread the puja bright
Of Mother with the glowing, smiling face,
With hands outstretched in bounty all through space,
With wealth and wisdom, might and arts, bedight.
Away with sorrows all awhile, and say,
"All hail, oh ! Mother of Dussera gay !"

—P. S. I.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 177).

वैराग्यशतकम् ।

परेषां चेतांसि प्रतिदिवसमाराध्य बहुधा
प्रसादं किं नेतुं विद्यसि हृदय क्लेशकलितम् ।
प्रसन्ने त्वय्यन्तः स्वयमुदितचिन्तामणिगणो
विविक्तः संकल्पः किमभिखण्डितं पुष्यति न ते॥६१

61. Why, oh heart, dost thou set thyself on winning good graces, so hard to secure, by daily propitiating other men's minds in various ways? When, being serene inwardly and free from society, thou hast gems of thought rising up of themselves (i. e. when desires do not induce your thinking), what objects mere wish (even) would not bring to thee?

[The idea would come out more clearly, if we read, as many have done, क्लेशकलितं and चिन्तामणियुक्तः ; the first expression would then mean 'a (chaotic) mass of troubles', instead of 'hard to secure', and the verb विद्यसि would have its primary sense of 'entering into.' स्वयमुदितचिन्तामणियुक्तः would then mean "having the virtue of a philosopher's stone developed of itself in thee,"—i. e. one of the eight Yogic powers, 'प्राप्तिः' । विविक्तः we prefer to render as 'free from the company of others,'—a state opposed to what is implied when we have to depend on others for gratifying our desires.]

परिधमसि किं मुधा कचन चित्त विभ्राम्यतां
स्वयं भवति यद्यथा भवति तत्तथा नान्यथा ।
अतीतमननुस्मरणपि च भाव्यसंकल्पय-

अतर्कितसमागमाननुभवामि भोगानहम् ॥३२॥

62. Why dost thou, my mind, wander about in vain? Rest (thyself) somewhere. Whatever happens in whatever way, happens so by itself, and not otherwise. So not thinking over the past nor resolving about the future, I realise enjoyments that come without engaging my thoughts.

एतस्माद्विरमेन्द्रियार्थगहनादायासकादाश्रय
श्रेयोमार्गाशेषदुःखमनव्यापारदत्तं क्षयात् ।
स्वात्मीभावमुपैहि संत्यज निजां कल्लोललोभां गतिं
मा भूयो मज भङ्गुरां भवरतिं चेतः प्रसीदाधुना ॥

63. Desist, oh heart, from the troublous labyrinth of sense-objects; take that path of (highest) good which is capable of bringing about in a moment the destruction of endless troubles; get thee to the state of thy Atman; give up thy stream-like agitated flux; be calm and never again seek transient worldly attachments.

मोहं मार्जय तामुपार्जय रतिं चन्द्रार्थचूडामणौ
चेतः स्वर्गतरंगिणीतटभुवामासङ्गमङ्गीकुरु ।
को वा धीचिषु बुद्धिषु च तडिलेखासु च शीषु च
ज्वालाग्नेषु च पक्ष्मेषु च सुहृद्वर्गेषु च प्रत्ययः ॥६४॥

64. Clear off delusion and earn devotion to Him whose crown is begemmed with the crescent. Oh heart! accept attachment to some spot on the banks of the celestial river. What reliability is there on waves or bubbles, flashes of lightening or (smiles of) fortune, in tongues of flame, serpents or hosts of friends?

(To be continued).

SOME LETTERS OF SWAMI RAMAKRISHNANANDA.

(3)

Mylapore

8. 9. '09.

My dear Mr. Ray,

We have received the price (2/2 as) of the book.

1. You shall not have to be a God, you are a God already. What is the use of imagining yourself to be a sinner? You *are* infinite, it is sheer Ignorance that makes you imagine that you are finite. It is not wrong to set a watch over your thoughts when you want to drive all weakening ideas from out of you. नाह नाह करिले सापेर विष याके ना, say 'no' 'no' and there can be no snake-poison even in you. "I am not a sinner, I am God's own child,"—he who believes firmly in this, knows, in course of time, that he is the child of God.

2. "नरबलि" means "Sacrifice of the lower self—that imagines itself to be weak and sinful." The sacrifice of the animal in one's own self goes by the name of नरबलि । And that can be done only by a true hero. "जितं जगत् केन मनो हि धेन " (By whom is the world conquered? By him who has conquered his mind). It requires the greatest strength of mind. If you want to give up one bad habit, you must have to develop the corresponding good habit, which requires tremendous Rajas or activity on your part.

3. Read the discourse upon "Bhakti" in "the Universe and Man" from beginning to end very carefully and you will find the required answer.

4. Incessantly keep before your mind your sonship of God and everything will come up all right.

With my best love and blessings,

I am yours truly,

Ramakrishnananda.

P. S.—Having not been well for the past few weeks I could not reply you earlier.

(4)

Madras,

23-7-07.

My dear Mr. Naidu,

I am very sorry to hear that you are not at all in peace of mind, owing to some domestic and social troubles. As you are a very good, pious, and thoughtful man, allow me to point out to you, that peace is one's own mental property, and hence you should never allow either household or social affairs to intrude into the holy precincts of your mind where only Parama Shivam should reign supremely, showering all peace and bliss upon you. Hoping that this will find you in good state of mind; with my best love and blessings,

I am yours affectionately,

Ramakrishnananda.

SRI RAMAKRISHNA : THE GREAT MASTER.

Chapter V.

A FEW WORDS ON THE UNIQUE EXPERIENCES OF GADADHARA'S PARENTS.

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WE have recorded the fact of some unique experiences occurring in the lives of Khudiram and his wife before the birth of Gadadhar. There are some more of the kind to relate to the reader before we proceed to express our humble opinion on them. The simple-minded rural people of the village and Khudiram's own relations, whom we found still living while we first visited Kamarpukur in 1887, soon after the passing away of Sri Ramakrishna, had told these to us. The words of such people would not satisfy, perhaps, the modern idea of competent evidence, but the fact that they had no axe of their own to grind by relating such stories and that they had very little idea then of the unique greatness of the Master, even from hearsay, go a great length to convince the unbiassed mind that those facts should

have our careful consideration. Again we should always remember that the qualitative value of what we call competent evidence, would always vary according to the predisposition of the mind that goes to test it, and that therein the mind set against itself not to accept anything beyond the most ordinary of human experiences, is as much a hindrance to arriving at truth, as the mind that always holds itself ready to receive anything and everything and is described aptly by the term 'credulous.'

Besides the descendants of Khudiram's own children, we had the good fortune of meeting the sons and a daughter of Dharmadas Laha, the survivors of the family of the Pynes who had seen better days and were great friends of the Chatterjeas, as well as the members, both male and female, of various other families who were connected more or less intimately with the Chatterjea family during the birth and childhood of Gadadhar. They gave their evidences in support of the unique experiences independently and without any selfish motive whatsoever. What could she, for instance, have expected of us, when Prasanna—the widowed daughter of Dharmadas Laha, the rich Zemindar-friend of Khudiram—whom we had the good fortune to meet several times, related to us such facts as the following :—

"Chandrá was looked upon by me and my companions as a queer woman and as one perfectly unacquainted with the ways of the world, for telling us all her extraordinary visions and experiences. She not only saw gods and goddesses and held conversations with them but used to smell sometimes exquisite fragrance of flowers and incense where there was none, and heard frequently the tinkling of a child's anklets about her while she was deeply engaged with her household duties before the birth of Gadadhar.

"She used to have such strange experiences at times, even after the child was born. Well do we remember the row that she made one day by calling us all and her husband too, because, as she said, she found the child so heavy that she could not manage to lift it in her arms with her utmost efforts! And still on another day she entreated her husband and every one whom she knew to call in the assistance of an able exorcist, for she saw her sleeping child, who was seven months old at

the time, transformed into a big man for a while! She fancied that ghosts were playing such tricks with her baby on such occasions and feared they might finally take it away from her. We, of course, always laughed at her for her wild fancies and fears."

When asked if she knew anything of Chandrā's vision before the Shiva-temple, she said, "Don't I? And didn't I warn her solemnly not to repeat that and the dream in which she fancied herself to be in another's arms, for the wicked might go the length of imputing a bad character to her? But still she would go on repeating them sometimes before her friends—such a self-forgetful, confiding and unsuspecting nature had Chandrā!"

The late learned professor Max Muller in his little book entitled, "Sree Ramakrishna, His Life and Teachings," in going to deal with these unique experiences in the life of Gadadhar's parents, has discussed at length on the fact of the growth, round an ordinary nucleus of facts, of accretions by what he calls "the dialogic process." He has gone the length of suggesting that such accretions must have taken place around Chandrā's vision before the Shiva-temple and transformed it gradually to its present form, making it appear very much like the fact of the immaculate conception of the Blessed Virgin, the mother of Jesus the Christ.

The only reason he advanced for such a suggestion is the fact that the disciples of Sri Ramakrishna were almost all of them well-versed in English and acquainted with the Christian idea of the immaculate conception; that in their subconscious attempt to look up to the greatness of their Guru or spiritual guide in every respect, they had gone on transforming unawares words and phrases in their narrative of the vision little by little, while they repeated it among themselves or for the enlightenment of the new proselytes; and that changes, that appeared at first to be insignificant and were overlooked and accepted, assumed perceptible proportions in a short time, though they themselves were perfectly innocent of this process of their gradual introduction and acceptance.

With due deference to the learned professor, we must say that he has missed or overlooked a strong point against his statement of the case. For if it be true that the disciples of Sri Ramakrishna were

gathered from the class of youths who had received a tolerably good Western education, then it goes without saying that they had acquired at the same time, the Western habit of careful statement of facts; and that for that reason they would have been the persons least likely to lay themselves open to "the dialogic process." The fact is that they heard of the vision before the Shiva-temple first from the lips of the Master while he spoke to them about his mother and her strange visions from time to time, and then had it corroborated by such persons at Kamarpukur who were most likely to know of it. Again, as the Hindu scriptures, the Puranas in general, are full of instances of different degrees of immaculate conception, we do not see the force of the argument that the disciples of Sri Ramakrishna had to go to the Christian Purana, the Holy Bible, to get their idea of it.

A close examination of the Hindu scriptures will reveal to us the fact that while they acknowledge universally the occurrence of extraordinary experiences in the lives of the parents of great religious geniuses who were regarded in later times as Incarnations of Iswara or the Ruler of the Universe, they did not hold it necessary that their birth in each case should take place through supernatural process. The parents of Rama, of Krishna, of Buddha and of all the other Incarnations had all had unique experiences more or less, before and after the birth of their noble sons, and yet the Puranas have not recorded the fact that their mothers had borne them through such a process. Again the fact of immaculate conception has been explicitly recorded by them in certain cases of individuals who were not as great. As an instance of the latter kind we may point out to the reader the birth of Karna, the noble hero of the Mahabharata. It is a well-known fact that Kunti, the mother of the hero, gave birth to this child of hers through the touch of the Sun-God, and yet retained her virginity, and getting married afterwards became the mother of the five Pandava brothers. Considering the facts stated above the conclusion seems to us to be inevitable that the Hindu scriptures rather point to the fact that the extraordinary experiences that come in the lives of the parents of Incarnations, do not go against the possibility of the natural process through which human births take place.

The conclusion to which we have arrived above by our examination of the Hindu scriptures is in harmony with the mandates of reason and the discoveries of modern science besides. For the theory of heredity which supports the fact of noble parents having noble progeny, if acknowledged to be true, will compel us to conclude that the minds of the parents of a Krishna, a Buddha and a Jesus, must have lived and moved in much higher planes than those of ordinary humanity. And does not the rise of the mind to higher planes of thought and unselfishness enable us to get glimpses of things which the ordinary sense-bound mind can never have? Thus the theory of heredity leads us to acknowledge the occurrence of unique experiences in the lives of the parents of the Incarnations as quite probable.

The Hindus who believe in transmigration, however, do not go to the theory of heredity to find the final solution to the problem of what causes men to be born with different degrees of power physically, mentally, morally, even spiritually. Heredity according to them can find the answer only to the material side of it, but not to its spiritual counterpart. For it has nothing to say when the problem is pushed a step forward into the form,—what causes particular individuals to go to parents who can transmit to them particular physical and mental capabilities? The answer to it, they hold, can only be found in the theory of individual Karma, which makes one fit to receive a particular kind of heredity only.

But on going to examine the lives of the great religious geniuses, the Hindu mind came face to face with facts, which could not be explained by this theory of heredity and individual Karma even. For Karma, which is only a finer form of the theory of cause and effect, can be said to exist only in cases where the effects produced are of the nature of their causes. For the effect is the cause transformed, and therefore there cannot be anything in it that is not in the cause itself. But the lives of the Incarnations appear on examination to be so dissimilar in nature to those of their parents who have to supply the causal link of heredity, both in regard to the quality and the quantity of power expressed in them, that it is not possible to regard them as related to each other in the

form of cause and effect. For where do we find even a thousandth part of the purity, unselfishness, love for their fellow-beings and spirituality that a Krishna, a Buddha and a Jesus manifested, in the lives of their respective parents? There were hundreds of Kshatriya chieftains and thousands of carpenters living almost the same kind of life at the time, as did Bashudeva, Suddhodana and Joseph, the fathers of Krishna, Buddha and Jesus respectively. Therefore, nothing can be more unreasonable than to suppose that the lives of the Incarnations are but the necessary effects of such ordinary lives. And then again, if it be said by those others who believe in Karma that the lives of the parents supply only the material conditions through which Karma operates to bring about effects in the present lives of Incarnations commensurate with causes in their previous lives, who will explain how even after the destruction in their present lives of this whole Karmic chain of cause and effect with the bondage of Maya, the fact of constantly doing good to humanity remains as a residuum, as it were, defying explanation by any theory of causation? This residuum, unaffected by the law of Karma and distinctly beyond the plane of its operation, forms the real purpose of these divine lives and consequently the real explanation of their birth. The Hindu scriptures therefore, have come to the conclusion that such giant personalities could not have come to the world through the ordinary process of Karma or causation even when combined with the operation of heredity, and that they, in fact, were beyond all bondage to Karma and must have appeared in the world out of their own free choice to do good to humanity. Then as time went on, the belief in the existence of an omnipotent, omniscient, independent and immanent personal Ruler of the creation made people to look upon the incarnations as but different manifestations of that self-same Being, Who in His infinite grace, takes birth from time to time among men by accepting human limitations to enlighten and liberate them from sense-bondage.

Such in short is the history of the development of the theory of incarnations, as we find it in the present day, in the whole range of the Hindu philosophy. It remains for us to see now whether this theory is compatible or not with the subject of

the present discourse, namely, the birth of the Incarnations through the ordinary process and the fact of their parents having unique experiences at the time of their appearance. It is evident from what has been stated above that the Hindu scriptures deny the bondage of Karma to the Incarnations themselves but not to their parents. Therefore every thing, besides the event of giving birth to such personalities, in the lives of the latter must occur not through any kind of supernatural process but as results of their previous Karma or in other words, through the operation of the ordinary law of cause and effect. The latter event would take place in their lives, on the other hand, only through the grace of the Lord. Now the question is: does that grace presuppose any standard of fitness in its recipients? The answer given to it has always been in the negative, if we do not take into account the one universal condition common to all religious aspirants, that there should be an intense struggle in their minds to proceed Godward.

The origin of grace has thus been placed beyond the limits of human reason, for it depends entirely on the supreme Will, that is above all conditions of causation. But the effects of it have been recorded; and it has been found out that in every case it uplifted the mind of its recipient to higher planes of thought and unselfishness and enabled it to have glimpses of things transcending the sensuous plane. Thus the occurrence of extraordinary experiences in the lives of the parents of the Incarnations is supported and confirmed by the theory.

Again, when we consider the fact that the birth of the Incarnations through compassion is altogether a free act of condescension on the part of the Deity, for raising and enlightening the human kind, it is not possible for us to set a limit to the depth of human level to which He would come down for the purpose. Therefore the argument that sets up immaculate conception as necessary to his appearance in the human plane, loses its force completely. The Hindu scriptures on the other hand assert that when the Deity condescends to take His birth among men He assumes the frailties and weaknesses common to human beings and by transcending those by intense struggle sets up an ideal before men that they might follow for liberating themselves from all such bondages. It is evident therefore, that to

ascribe any kind of supernatural power to the Incarnations which they do not earn here as a result of their intense struggle to conquer the flesh and the frailties of the mind—or to make them appear in the human plane with such singular advantages as the ordinary run of humanity can never have, would be, according to the Hindu scriptures, an attempt to contradict the very purpose for which the Deity undergoes Incarnations. And does not the theory of immaculate conception in its attempt to ward off the touch of carnality from the birth of the Incarnations, suggest, at the same time the circumstance of their starting in this life with such unequal advantages as regards purity and power? The Hindus therefore, can understand the greatness of a Jesus depending entirely on the will of the Father and suffering crucifixion at the hands of the Pharisees and the Sadducees, while he could have called in legions of angels to help him to baffle their machinations,—but cannot very well do so when his advent into the world is described to have taken place under conditions which equipped him with advantages, which are not granted to even a single individual of the human kind.

The reader must not imagine however, from what has been stated above as the outlook of the Hindu scriptures on the theory of God-Incarnations that there is no record of cases in them of manifestations of supernatural powers or of extraordinary conditions of birth with regard to them. The miracles stated to have been performed by Sri Krishna from almost the very day of his birth, the conception of the widowed lady who gave birth to Sankara by the powerful touch of the God Shiva and various other instances of the kind, would have gone against us, had we attempted to do so. Our point of contention in the above discourse has been to impress on the reader the fact that the Hindu scriptures while they acknowledge the occurrence of extraordinary cases of birth and of manifestations of super-human power in several of the Incarnations, do not hold them to be inevitably necessary in the formation of their lives; that they have recorded certain cases as God-Incarnations in spite of there being any display in them of such extraordinary birth and powers; and that they seem to support the fact that unique experiences had entered and would enter into the lives of

the parents of all the Incarnations even though they had taken or would take their birth in this world in the common human way. The humble opinion to which we have arrived, therefore, by our examination of the Hindu scriptures on the subject is that the theory which regards superhuman births to be necessary to God-Incarnations must have been a later growth, and that the record of the strange experiences that came invariably to the parents of them before and after their birth, and a great deal of which can be explained to have occurred in the natural way with the help of the Yoga philosophy of the Hindus—must have contributed much to the growth of the same in the hands of the ignorant and the credulous.

Swami Saradananda.

REVIEWS.

The Hindu Philosophy of Conduct. Being class-lectures on the Bhagavadgita, by Prof. M. Rangacharya M. A., Rao Bahadur,—Vol. I, published by the Law Printing House, Mount Road, Madras. Pp. 636,—price Rs. 5.

In the preface of this superbly got-up volume, the learned author speaks of an earnest endeavour on the part of many patriotic educated men in our country "to bring together and harmonise by means of suitable and accurate interpretation and exposition the old thought of the East with the new thought of the West, so that they may as early as possible become fused into one wisdom." "These lectures on the Bhagavadgita have been intended," he tells us, "to serve as a humble contribution towards the fulfilment of this high purpose of thought-harmonisation." Another object kept in view in undertaking the publication of these class-lectures on the Bhagavadgita is to help to impart "general non-sectarian religious and moral instruction, in accordance with the ordinarily accepted principles of Hinduism, to such Hindus as are desirous of rounding off therewith their modern liberal education", for such instruction is best calculated to remove that well-known defect in the present system of University education which consists in emphasizing too much "reason, liberty,

privilege and personal conviction" at the expense of "faith, duty, obligation and obedience."

On perusing the book, we find that the author has succeeded well in making out a strong case for those beliefs which go to make up Hinduism in its generally accepted form, and this pleading is made up of arguments in which both the logic and authority are mostly supplied by Western thought. So the lectures may well serve to fulfil in some measure the second object in view of the author as expressed in the preface, for they will help many students of our Universities to argue themselves back into the fold of Hindu beliefs when "a too free rationalism and a leaning to self-assertion at the expense of faith and obedience" may seduce them away from that fold.

Besides providing strong arguments in favour of Hindu beliefs, the volume may also be regarded as a good medium of moral and religious instruction through a peculiarly independent study of Gita texts, such as many people may find attractive in these days of reaction against traditional methods.

Thus while one of the purposes underlying the publication of these class-lectures bids fair to fulfil itself in some measure, we cannot say the same thing of the other purpose. Before "the old thought of the East" can successfully proceed to bring itself into harmony with "the new thought of the West" so that a happy fusion of both may be effected, the former must first organise and reduce itself into the unity of a synthetic wisdom, which is capable of reconciling all the various sectarian and sectional views of truth which exist within the domain of Indian culture. This type of synthetic wisdom must be acquired by every individual who proposes to make any contribution to the real harmonisation of Eastern and Western thought. But we regret to have to say that the present exposition of the Gita is neither informed with, nor inspired by this higher type of synthetic wisdom.

The wisdom of the Gita itself, on the other hand, is pre-eminently synthetic, and only that intellect which can rise to the altitude of this synthesis is in a position to interpret it truly. The Vedanta philosophy in its theoretical sphere affords room to the threefold doctrines of Advaita, Qualified Advaita and Dvaita, and in its practical sphere to the fourfold paths of Jnanayoga, Bhaktiyoga. Karmayoga

and Rajayoga. Every student of the Gita will find that all these phases of the theory and practice of Vedanta have been incorporated into this "Song Celestial." Now the traditional way of interpreting the Gita is to give a free hand to one's individual temperament and predilections and thereby to uphold some of those phases of theory and practice to the exclusion of the others. But in order to organise our national thought in view of what the learned author of the book under review has called "thought-harmonisation," what we surely have got to do to-day is to subordinate our individual predilections to the interests of a synthesis of all the phases in the theory and practice of Hinduism. This synthetic wisdom has then to be brought to bear upon our interpretation and study of the three Prasthānas, the fountain-head of our national spirituality.

Of all other scriptures again, the Gita demands most our study and interpretation of it in this lofty synthetic spirit, which rises above traditional sectarianism, not by ignoring sectarian differences but by explaining and reconciling them. It is a matter of regret that in the present publication got-up with so much care and expenditure, this synthetic spirit essential to every modern study of Gita is not in evidence. For example, verses beginning from the 19th in Chapter II of the Gita evidently speak of One Atman pervading the whole universe, undoubtedly an Advaitic doctrine, while verse 26 expressly comes down to a lower plane and speaks of the individual aspect of that One Atman, an aspect which the Dvaitic standpoint assumes as real. Now to one who holds the key of the synthetic wisdom, this blending of the Advaita and Dvaita by Sri Krishna does not mar the consistency of the Gita. But the author of the present publication prefers to explain all the verses referred to from the plane of Dvaitic truth and therefore puts himself into an unnecessary difficulty while elucidating the expression, "It does not kill, nor is it killed." He insists on taking the human body carrying on within itself the fruits of Karma as the real responsible agent in killing and not the individual human self which he accepts as the subject referred to by the pronoun "it." But by no amount of psychological analysis can this individual "I" be dissociated from the sense of self-agency or responsibility. So to avoid doing

violence to the text, we ought to rise to the Advaitic standpoint while interpreting the expression, "It does not kill; nor is it killed." In the same way there may be many other passages in the Gita where the texts naturally admit of only a dualistic standpoint.

In studying the Gita, again, it is inexpedient and impossible to overlook tradition in the matter of interpreting texts and terms. In the case of almost no other scripture, interpretative tradition has so much claim on our attention, and while even outgrowing that tradition, we must not ignore it altogether, but should rather seek to explain and reconcile differences between it and our own exposition. This method of combining tradition with progressive interpretation has not been always employed in the present book under review. For instance, the terms Sankhya and Yoga have been explained by the author in page 109 as the theoretical and the practical aspects of a man's life in this world. This is evidently an explanation quite independent of tradition. But in pages 475-477, these terms are again almost given back their old sense of being two different paths of discipline. So it is evident that no real advantage has been gained by breaking off from interpretative tradition in this instance.

Still, on the whole, everybody who goes through the whole volume will readily admit that it is a notable addition to the present-day religious literature of our country, at least for the dispassionate and masterly way in which moral, social and spiritual problems have been brought forward and discussed in it, however questionable may be the spirit of aloofness, its pages breathe, from our national task of synthesizing the past traditions and the future problems of our collective culture. Every educated man who wants to make a thorough study of the peculiar problems connected with the understanding of the texts of the Gita would do well to give this volume a careful perusal.

The Mysore Economic Journal. A High-class Monthly Periodical devoted to the Discussion of all Economic Topics of Interest. Published under the auspices of The Mysore Economic Conference. (Vide description in detail in the advertisement columns).

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under distinguished auspices. The July and August numbers which we have received justify expectations formed regarding a really useful career. The pages of the journal are full of interesting and valuable informations on economic subjects dealt with.

The Industrial Mirror, Attungal, Madras, (Subscription Rs. 2 per annum) is another monthly magazine, started last month, which is expected to prove useful in disseminating industrial informations and stimulating economic enterprises. We congratulate our countrymen in Madras on the way they are evincing a real practical spirit in regard to the industrial problems of our country. We hope these industrial magazines may reflect real industrial progress in that province. From its first number it is evident that the Industrial Mirror will prove a well-conducted useful journal.

FAMINE RELIEF WORK OF THE RAMKRISHNA MISSION.

The Report of August, 30.

In our report dated Aug. 7 we have acquainted the kind-hearted public with the ravaging influence of the heavy floods in the subdivisions of Silchar and Brahmanbaria. The situation has not shown any signs of improvement in these three weeks. Consequently our work in this area, though commenced on a very moderate scale is daily growing in bulk, as new villages are inspected and added to the list of recipients. The fields in the Brahmanbaria subdivision are still deep under water which is not likely to subside in a month or two. It is clear that the relief in this part is to be carried on for yet a great length of time. Besides, this state of affairs has to a certain extent hampered our work, as it was not a very easy task to decide where the permanent centres should best be made. Our centres at Kuthi, Devagram, Akhaura and Gangasagar have been closed after carrying on short temporary relief work, such as is needed in flooded areas. Six new centres have been opened at Nasirnagar, Sultanpur, Shuilpur, Astagram, Gokarna, Bholakot. These together with the three old centres at Silchar Brahmanbaria and Bitgha make up nine centres. Paddy-seeds have been

distributed in Silchar and an attempt has been made to help indigent middle class people and widows in Brahmanbaria, as far as practicable. Clothes also were distributed from all the centres, wherever there was urgent need. Below is given a summary of the distribution of rice :—

Names of Centres	No. of Villages	No. of Recipients	Quantity of Rice Mds. Srs.
Gangasagar	16	152	7 24
Do. (next week)	15	138	6 36
Sultanpur ...	6	53	2 26
Do. (next week)	12	282	14 4
Shuilpur ...	10	268	13 16
Do. (next week)	20	534	26 21
Nasirnagar ...	8	155	7 30
Do. (next week)	15	382	20 0
Bitghar ...	8	52	2 24
Do. (next week)	12	148	7 16
Do.	16	219	12 35
Ashtagram ...	8	174	8 28
Brahmanbaria ...	28	291	14 34
Do. (next week)	30	394	19 28
Gokarna ...	7	394	4 0
Bholakot ...	10	205	10 10
Do. (next week)	13	228	12 28
Silchar ...	25	480	24 0
Do. (next week)	53	1147	57 14

Besides, 55 mds. 24 srs. of rice were distributed as temporary relief from all the centres.

We wish now to bring another painful fact to the notice of our kind-hearted countrymen. We are informed from authentic sources that the people of Balasore in Orissa are in the grip of distress and need prompt relief. The mass people in Orissa are not literate enough to voice forth their sufferings in the newspapers, and have not been able to enlist public sympathy. In a day or two our workers will proceed to inspect the affected areas and we shall in due course publish the report they submit.

Bankura, too, has been developing grave symptoms of distress, and we have friends there, who are watching the situation and will open relief work on a small scale in a week or ten days with our pecuniary help and guidance.

The task before us is thus an arduous one, and we eagerly look forward to sustained and energetic help from the generous public in aid of these distressed men and women. With the Indian, charity is

an inborn virtue and we are confident we shall not have to complain of the lack of funds.

Contributions, however small, and cloth, old and new, will be thankfully received and acknowledged at either of the following addresses—(1) Swami Brahmananda, Ramkrishna Mission, Belur P. O., Dist. Howrah; (2) The Manager, 'Udbodhan' Office, 1, Mukherjee Lane, Baghbazar, Calcutta.

ALMORA AND THE EAST BENGAL FAMINE.

A correspondent from Almora writes:—

At the instance and under the auspices of His Holiness, the Swami Shivanandji Maharaj of the Ramakrishna Mission, now residing at Almora, a subscription was organised in that place to assist the Ramakrishna Mission Bengal Famine and Flood Relief Fund and a sum of nearly Rs. 121, one hundred and twenty one, was realised. The Swami, accompanied by others, visited the bazar and practically everyone, Mohammedan as well as Hindu, contributed according to his means. Even Europeans were approached and readily gave their bequest to the common cause of suffering humanity. The Swami, in publishing the following list of donors and donations of Re. 1 or over, takes occasion to publicly express his gratitude to the citizens of Almora for the great kindness they have shown to those for whose benefit the subscription was opened.

List of names of donors and donations of a rupee or more to the Ramkrishna Mission Relief Fund started in Almora:—

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NEWS AND MISCELLANIES.

In the first seven months of the present year the Ramkrishna Mission Sevashrama at Brindaban had 29, 59, 65, 22, 29, 15, 27 indoor patients consecutively, the daily average attendance of outdoor patients being 95, 111.5, 127.32, 102.76, 115, 88.5, 107, in consecutive months. In August last the number of indoor patients was 55, 25 being discharged cured, 3 leaving the hospital and 22 still under treatment in the first week of September, and the number of outdoor patients averaged 126 daily. The public have been informed of the dire necessity of permanent and extended accommodation for the hospital, and through the generosity of some kind-hearted gentleman it has been possible to secure a plot of land on the Jumna for the purpose. Now the Sevashrama fervently appeals for contributions to the building fund, and considering the immense utility of the institution and its significance as the national temple for the worship of the Lord of Brindaban through the service of His Jivas or creatures, we hope the appeal will not be made in vain.

FROM the report of the Ramkrishna Mission outdoor dispensary at Allahabad, we learn that altogether 2757 patients have been treated during the month of August, '15. The subscriptions and donations amounted to Rs. 62-4-0, from which total expenses met are Rs. 55-9-0. There is an urgent necessity for erecting one out-door dressing room by the side of the dispensary. It will cost about Rs. 100. We appeal to the generous public to help to raise this sum. All contributions are to be sent to—Swami Vijnanananda, Secretary, Ramkrishna Mission Sevashrama, Muthigunj, Allahabad.

Prabuddha Bharata

OR

Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4.

Vol. XX, No. 232, NOVEMBER, 1915.

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प्राप्य वराप्तिबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XX]

NOVEMBER 1915

[No. 232

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.—XV.*)

The three essentials of Hinduism are : belief in God, in the Vedas as revelation, in the doctrine of Karma and transmigration.

If one studies the Vedas between the lines, he sees a religion of harmony.

One point of difference between Hinduism and other religions is that in Hinduism we pass from truth to truth—from a lower truth to a higher truth,—and not from error to truth.

The Vedas should be studied through the eye-glass of evolution. They contain the whole history of the progress of religious evolution, until religion has reached perfection in unity.

Nowhere is it said in the Vedas that man is a born sinner. To say so is a great libel on human nature.

When a number of people from various angles and distances have a look at the sea, each man sees a portion of it according to his horizon. Though each man may say that what he sees is the real sea, all of them speak the truth, for all of them see portions of the same wide expanse. So the Vedas, though

they seem to contain various and conflicting statements, speak the truth, for they are all descriptions of that one infinite Reality.

The Vedas are *anādi*, eternal. The meaning of the statement is not, as is erroneously supposed by some, that the words of the Vedas are *anādi*, but the laws of God inculcated by the Vedas are *anādi* or eternal. These laws of God which are immutable and eternal have been discovered at various times by great men, Rishis, though some of them are forgotten now while others are preserved.

Some of the Vedic secrets were known to certain families only, as certain powers naturally exist in some families. With the extinction of these families, those secrets have died away.

Vedic anatomy was more perfect than Vedic Ayurvedic. There were many names for many parts of the organs, because they had to cut up animals for sacrifice. The sea is described as full of ships. Sea-voyage was prohibited later on partly because there came the fear that people might thereby become Buddhists.

OCCASIONAL NOTES.

WHAT is man-making? religion,—an expression often so forcefully used by the Swami Vivekananda? Is it making out a very high claim for a religion to say that it is man-making? Why, our world is full of so many "isms" which set forth wonderful schemes of salvation and promise future life in wonderful heavens, and what is this man-making claim by the side of these? Should not religion make man something greater than man,—should we not define religion rather as a force which enables man to transcend his human lot?

Ah, but the highest manifestation of religion has come from beings who lived among us as men. Nothing we are more sure of about them than that they were men. Nothing is more real to man than man himself, and therefore the highest ideal to which man aspires, even the God that he worships, is obliged when accepting that worship to come down to human personality, how much soever sought to be distinguished by superhuman proportions. In his sphere of worship, by constantly denying man, man never affirmed anything higher than man. His worship begins by seeking to transcend man with the affirmation of God and ends with predicating manhood of that God. Religion thus traces a circle from man to man, from ignorance about man to truth about man, from man as the blundering ego of body, mind and will to man as the Atman of Vedanta.

And religion is not a bondmaster set upon man, but rather the liveried retainer to sing praise to his glory. Religion is to serve man by leading him back to his forgotten inheritance. So the highest and the only real function of religion is man-making. History

has proved specially in India, that if this function of religion is not constantly kept in view in the practice of religion, religion is apt to become crusted over with degenerating, dehumanizing elements. No scheme of salvation, no picture of heaven, can supersede the reality of man as the Atman, the One Self in all, and every conception of religion which tends to divert the human mind from that reality, feeding it on pleasurable abstractions, ultimately disqualifies him for the stern and noble tasks of life, either through enervating sentimentalism or through blind fanaticism. Even when seeking the highest that is achievable outside of himself, man covers but himself with all the glory of the seeking, and the subjective unfoldment remains in the end the only Divinity so long projected outside by fancy.

Even we do not really extol, as we fancy we do, a Buddha, a Christ or a Sri Krishna in any the smallest measure by calling them God instead of men. Rather it seems that the word God is a kind of stopgap at the disposal of our intellectual comprehension; for any greatness it cannot reach up to it tends to describe by that handy appellation. Man by nature is a rebel against the well-comprehended scope of his being, and God is the term by which he expresses his perpetual denial of that limited scope. So when we call the God-men so many Divine Incarnations, what we really seek to do is to exalt their purity and spirituality beyond all intellectual measure. But if we agree to denote by the term 'man' not only actual achievements but latent possibilities, then this simpler term will express quite as much as any others like God-men or Divine Incarnations. What right have we then to send this

noble term 'man' crippled and limping into every field of literature? "In this world there is nothing greater than man," said the Scotch thinker; let us add,—nowhere in any conceivable realm of being and thought is there anything greater than man, for man is not only the apex of the whole creation, its self-conscious fulfilment and culmination, but he carries within himself the whole creative process and energy, able to transcend what is his and not he himself.

—
So religion can possibly have no nobler function than that of leading us back from the apparent man to the real man, and when the Swami Vivekananda wanted to teach a man-making religion to those that came to him, he laid, in the first place, a strong emphasis on the central reality of man in every correct conception of religion. In the second place, he emphasized also the self-sufficiency of man in creating his own environments, or in other words, his innate ability to evolve from within himself all those life-adjustments which have to express in the language of worldly experience the unspeakable glory of his Atman or self. Given a man living up to his reality, all sorts of wonderful organisations of men and things are the results flowing naturally out of him. Such a man is not the organiser of men and things, but rather involves such organisation as a potentiality of his nature. He *is* the organisation, and in living his life he is bound to grow out into a leader and organiser of men. Buddha said that he is the *sangha* or the Buddhist Church, and he would live as such down all the future ages. Man *himself* unfolds into organisations. He becomes the organic systems of men and things which, we say, he builds up. Unlike the apparent man, the real man never does but always becomes, just as the ocean always moves and never flows like the river.

This manifestation of man in his works,—this symbolisation of his inner being in and

through his doings and organisations,—points out to us the great truth that if in all our collective strivings we are sure of the right sort of man, we are sure of everything else. The right man is sure to set everything right and a-going. The problem of the right sort of man is the essential problem in every noble undertaking. All other conditions of success come forth and lie low before the feet of the right man as the stepping-stone to his self-manifestation. So long as he does not arrive, things remain muddled up and tend to present constantly to our intellect a frightening array of conditions to be tackled, but these conditions transform themselves into easy means of achievement, when the arrival of the right man is announced. This is why the Swami Vivekananda wanted to place at the very foundation of all his schemes for service to his country and to the world the practice of what he called a man-making religion.

RELIGION AS THE NATION-BUILDER.

IV.

(Concluded.)

So far we have defined the organisation which can be truly called the Indian Nation; now it remains for us to see how this organisation works.

To recapitulate, we have seen that every thinking man belonging to India has to recognise the unity of Religion, a unity which it has manifested and demonstrated for us in the most direct and indubitable way. As this supreme and real aspect of Religion, in which we find the key to the harmonisation of all faiths and creeds, it has ever been the fundamental purpose of Indian history to evolve

and maintain for all mankind, that aspect gives us the central mission for which a united national life has to be lived by us in India. Thus religion not only gives us our national unity, but also constitutes itself our supreme national cause. It provides us not only the ground *where* to unite as a nation, but also the reason *why* to unite. So Religion solves for us the problem of national unity, and thereby carries victory, as it were, to the very heart of the problem of Indian nation-building, for national unity is the *prāna* of a nation, which being once breathed into existence, the nation becomes born in this world.

We have already referred to the false notion of national unity which seems to have sunk deep into the minds of our educated countrymen. They think that we have to be one, because our politics, as being inhabitants of the same country, is one. Fancy a boy to argue that all the members of his family are one, because every day they dine together. Here the fact of dining together is merely an accident of the family unity, and not the essential attribute or characteristic such as gives that unity its true definition. So in the case of the Indian nation, as the legitimate product and culmination of the Indian historical evolution, the unity of political life would be an invariable accident of its national unity, but never its defining, essential, attribute or characteristic. Just as in the case of family unity, the fact of dining together does not give us the real principle of that unity, but we have to go deeper to that inner bond of mind and heart which welds the family members together and creates their history, so in the case of Indian unity, we have to go behind the external accidental circumstance of political unity to find out that real national bond, that real cementing principle, which will weld together the hearts of the Indian people and create their history in future as it has done in the past. And people whose constructive imagination

quails before the apparent religious diversity that is bound to exist in India for ever on the surface,—well, they miserably fail to recognise what a marvellous solution of that very difficulty their own history has worked out in the sphere of their religious life.

With the dawn of the modern age in India, what we stood in urgent need of was a national principle of unity transfused by a national type of patriotism. Indian history would have belied her own past and falsified the hope of a glorious future, had not religion, which has given that history the maincurrent of its long eventful course through all the past centuries, come forward to-day to fulfil that demand of the modern age. And if we in our crass perversity and detestable infatuation for the political ideal of the West ignore this noble achievement of our religion, the penalty we shall have to pay for it would be nothing short of annihilation, as the Swami Vivekananda warned us at the birth of the present century.

But it is our greatest misfortune that that warning is ringing for us still in vain above the stupendous mass of confusion which our political craze is creating around us to-day. The echo of that noble warning is being daily drowned by the confused cries of political aspiration and the droning lamentations over political failures. Every political leader is mad after shining in the borrowed light of political importance, while the Indian people they profess to lead are sinking more and more into the utter depths of disorganisation and misery. Journals and magazines and newspapers are shooting up every day into the firmament of Indian literature, like rockets on the Dewali day, with a noisy flourish of towering hopes and promises, but nowhere a single word is to be found in that literature written to ward off the Western political contagion from educated minds or to enlighten us as to where and how the real organisation work has to be commenced in

India. A tremendous rush of apparently full-fledged patriots is pouring from all sides into the arena of our public activities, while many are burrowing underground holes for their explosive tactics and are being brandied as anarchists, but ask any of them whether he knows that real Mother India whom he is fretting and chafing so much to serve and whether he knows the real nature of that service which she expects him to render, he will forthwith fire off an endless volley of Western political catchwords and half-digested principles of Western political history. In fact, deadliest disorganisation in the name of organisation runs rampant all over the country, and every call uttered forth on behalf of real organising work, such as is to give us that national life which our past history always foreshadowed, is like a voice in the wilderness.

To return to our subject, we have seen how religion provides us with the national principle of unity and the national type of patriotism. Thereby religion in all the glory of its real unity constitutes itself the supreme end of our national life, and around it as the centre has to revolve that whole system of collective ends which goes to make up that national life. This is, in a nutshell, the way in which national organisation in India has to work to fulfil all the needs of our collective life. The practical work of a national organisation can only be carried on through an external machinery of deliberative and executive functions and in the case of the Indian national life, this machinery has to reflect in all its parts what we have called in our theory the organic system of collective ends with religion as the supreme governing end in the centre. Thus the organisation of the collective ends of our national life has to reflect itself in an organisation of men representing all those ends. Men in whom religion, as the synthesis of all creeds and faiths and as the nation-builder in India regulating all the other ends, is realised will form the centre of

this organisation. The perpetual supply of such men will be provided by a central spiritual institution embodying the central mission and purpose of our national life and harmonising the spiritual culture and discipline of all creeds and faiths, capable, therefore, of drawing its recruits from all of them. This institution placed above the plane of social life in India and all its diversities and representing rather their only possible fusion by a higher spiritual purpose, has naturally to be monastic in character. Men from such an institution having realised religion as the nation-builder in India will be able to point out at every step how religion is to regulate and provide for the pursuit of every other end of our national life. With these men of wisdom, the representatives of all the other ends and spheres of our national life should deliberate on all questions of national importance and these deliberations they may carry out through an executive body of their own which is in constant touch with the present government on one side and the people of all communities and faiths on the other.

In fact if the essential principle of Indian nationalism, namely the peculiar organisation of all the collective ends of our national life, be properly grasped, it is not at all difficult, it will be found, to formulate a scheme for the successful pursuit of those ends by the nation. For instance, under the political scheme of collective life which we are at present striving to work out, we are confronted with serious but quite unnecessary difficulties in adjusting our relations with the present political government established in our country. They being naturally jealous of their own political power through which they have to maintain their political hold on this country, and we having chosen the wrong path of national reconstruction lying through a progressive participation of that power by ourselves, our advance towards the goal of nation-building has to be unnecessarily hazarded through a long doubtful history of

mutual frictions and mutual compromises. Under the spiritual scheme of collective life in which Indian nationalism has to embody itself, it is really immaterial as to who wields political authority in the country, provided only that that authority is not exercised to the prejudice of our collective spiritual end by creating either direct impediments to its pursuit or indirect impediments such as hinder the pursuit of any other collective end even within the sphere allotted to it by the governing spiritual end. This provision for making the exercise of political power in India unembarassing to her spiritual scheme of collective life does not *necessarily* imply the granting to us by England of Home Rule or political autonomy under any other name. It simply involves quite a moderate amount of participation, by our political representatives, in the political authority which England wields in India. This political programme will not only render it far easier to successfully adjust our relations with the political government established in the country, but will also release a vast proportion of our collective energies now monopolised by political dreams to be directed to the real organising work which Indian nationalism demands of us. Let us conclude by touching briefly upon the various aspects of this organising work.

A better name for what we mean by social reform is social organisation, for most of the real evils which prey upon, for instance, the Hindu society will disappear if a nationalistic spirit of organisation be infused into it. If once the true nationalism of India be allowed to leaven our social life, its efficiency and compactness will begin to grow of themselves. The distinction between the higher and lower in social scale is natural to every society, and it can never be artificially abolished. Only, in a healthy society the justice of such distinction makes itself patent to all and organisation grows and deepens in spite of such distinction. But when the very criterion for judging social worth is lost, social distinctions

appear to be tyrannical and society begins to disintegrate. For then social reform which seeks the glory of raising him that was low cannot define what it was to be high so long, and along with the levelling of distinctions, the very social scheme which was the life and soul of the society is crushed out of existence. In such a crisis of disorganisation, the remedy is to reinstate that scale of social values which embodied itself in past social distinctions,—to restate that scheme of social life in which the distinctions originated,—and then to invite the low to emulate the high along the real line of social worthiness; and it is impossible for any self-conscious society to withhold recognition from real social worth.

So let the real Indian nationalism come forward to define social worth. Let the scale of social distinctions be regraduated by reference to the degree of national importance to which every social unit rises. Let that life which serves best the national purpose of practising, preserving and preaching the Spiritual Ideal the whole nation stands for, the highest be in the social scale. Let the amount of self-sacrifice which a life undergoes for the sake of having this national purpose fulfilled through itself determine the degree of its social merit. Such a criterion of social worth created Brahminhood in ancient India, and if the enthusiasm of a nation united on the old spiritual basis proceeds to apply the same criterion again in determining and recognising social worth, social readjustments are bound to work themselves out without all that opposition and friction which the cry of social reform, having not the true nationalistic scheme of reconstruction to support it has raised now-a-days in India. When once the true national ideal is recognised by all and therefore becomes enthroned in our national life, wonderful illumination will come to every society in India, for it will clearly see that whatever is conducive to the national ideal is good for it, the opposite of that being

evil. Thus we shall find that religion which is lofty enough to become the nation-builder in India, is broad enough likewise to work out the progress of every society in our country, severally but on lines of mutual harmony.

And the same nationalism to which religion gives birth in India naturally evolves for us the truly national system of education. National culture and national education in every country follow the lead of the national ideal, and unless this national ideal reveals itself to our countrymen and becomes accepted by them all, the establishment of Hindu Universities, Moslem Universities and Christian Universities will only multiply factors of disruption. If the Hindu University, for example, fails to embody in itself the national harmonisation of all the cultures that have met in India from the standpoint of the synthetic spiritual ideal which gives us the true Indian nationalism, it is bound to degenerate into a power for the strongest denationalising factions. But if the fabric of every university which a special denomination of religionists raises, not for itself only but for all students from the nation, accepts for the foundation of all the training it seeks to impart the ideal of religion as the nation-builder in India, then each denominational university will become truly *nationalised*, constituting itself a blessing not only for its special founders but also for the whole Indian nation. The problem of education in India can never be solved unless every educational system in the country has its career piloted by religion as the nation-builder in India, and it is by this criterion of judgment that every educational step which our countrymen take to-day has to be judged.

Next, insanitation and poverty constitute the keenest problems in India. The root of the poverty problem in our country lies in the growing disorganisation of rural and commercial life. In the sphere of village life,

there is no organised intelligence to cope with the modern conditions of agricultural progress or to promote agricultural interests. Being perfectly disorganised, we have lost every bit of freedom either as the sellers of our land produce or as the customers of our daily necessities. If the tillers of the soil starve in India, that must be because they do not get the proper return for their toil both from the soil and from those that enjoy its produce. The remedy must lie therefore in organised intelligence coming to their help, and this organised intelligence can be projected into the sphere of Indian rural life only from a wider sphere of national organisation worked out by religion as the nation-builder. So if organised intelligence and activity come into our villages as the reflex of a national patriotism which those villages have been trained from times immemorial to understand and appreciate, the problem of rural insanitation and poverty will be on the way to solution. The poverty of our middle classes is essentially a penalty that they are paying for deserting their villages and with them all the well-established sources of their economic efficiency, through the blind impulse of wrong, disintegrating ideals of an alien education. They proved traitors to that scheme of village life to the protection of which they had been committed by the whole course of their past history, for it was their religious duty to stand by that scheme even unto death. If again they reassume this responsibility, they will supply the need of organised intelligence and activity so essential to the reconstruction of rural life in India, and this rural life, their mother of old, will provide ample means for their honourable livelihood so that a time will come when Indian cities will reflect the industry and the wealth of her villages instead of reflecting as they do now the glare and wealth of an alien commerce.

Here we conclude this lengthy consideration of the claims of religion to build up a

nation in India. Nobody can deny that they are strong enough at least to invite discussion by educated men all over India, and it is hoped that readers of the *Prabuddha Bharata* will do their best to start such discussion in every way they find practicable.

EPISTLES OF
SWAMI VIVEKANANDA.

XLXVII.

The Math,
19th August, 1897.

Dear—

* * * My health is indifferent and although I have some rest I do not think I will be able to regain my usual vigour till winter next. I had a letter from — saying that you are both coming to India. I, of course will be very glad to see you in India, only you ought to know from the first that India is the dirtiest and unhealthiest hole in the world, with scarcely any European comforts except in the big capitals.

I learn from England that S— is sending A— to New York. It seems that the English work is impossible without me. Only a magazine will be started and worked by S—. I had arranged to come to England this season, but I was foolishly prevented by the doctors. In India the work is going on.

I do not think any European or American will be of any service here just now, and it will be hard for any Western to bear the climate. — with her exceptional powers works only among the—and thus she submits to all the indignities of isolation which a *mlechchha* is made to undergo here. Even G— smarts now and then and has to be called to order. G— is doing good work as he is a man and can mix with the people. Women

have no place in men's society here and she can only do good among her own sex in India. The English friends that came over to India have not been of any help as yet and donot know whether they will be of any in the future. With all these, if anybody wants to try she is welcome.

If S— wants to come he may and I am sure he will be of very good service to me just now in organising the work, now that my health is broken. There is a young English woman Miss—very eager to come to India to learn the state of things, so that she may do some work when she is back home. I have written her to accompany you in case you come via London. The great difficulty is that you can never understand the situation here from a distance. The two types are so entirely different in all things that it is not possible to form any idea from America or England.

You ought to think that you are starting for the interior of Africa and if you meet anything better that will be unexpected.

* * * *

Ever yours etc.

Vivekananda.

XLXVIII.

Almora,
20th May, 1898.

Dear—

* * * *

Duty has no end and the world is extremely selfish.

Be of good cheer. "Never a worker of good came to grief."

* * * *

Ever yours etc.

Vivekananda.

"YOUR HAND IN MY HAND."

By ERIC HAMMOND.

I conoclasm is the easiest of games and, to the player, the least expensive. A small boy with mischievous intent may wreck a drawing-room in an hour or, in a few minutes, destroy priceless works of art cherished for centuries in some national gallery or museum. Ignorance as to the lamentable result of his doings may be claimed on the part of such a boy. He could not realise what fine conjunction of inspiration, technique and infinite industry had blended in the making of a picture, a statue, or a vase, whose form, proportion, colour-tone delighted and informed a wondering world. Unhappily there are image-breakers and image-breakers. Unhappily, too, there are despoilers of spiritual symbols whose weapons of offence are taken from an arsenal which they themselves would label "religious." Their onslaught, unlike the boy's, is premeditated, determined, and utilised in order to advance the prestige of their own creed by befouling another phase of faith.

Sometimes, indeed, this deliberate aim is employed under the broad-spread banner of a gospel that should be world-wide. Attempts are made, for instance, to extend the cult of Christ, the sweet reasonableness of the meek and lowly Jesus, by seeking out stains in the garment of some great Teacher apparently outside the Christian pale. The profound philosophy and saving grace embodied in the phrase "Forbid him not! He who is not against us is on our part" is, sometimes forgotten or intentionally ignored. Within the pale, too, a similar unhappy method, sometimes, exerts itself. Persons proclaiming themselves Orthodox, Roman, or Anglican do their best possible to mar the emblems of one another's worship. Discrepancies between profession and practice are seized upon with avidity and quoted as positive proofs that the creed professed is based upon error and built upon sand.

Each and every church the world has known, has had to undergo in some pillory or another this form of persecution. No mechanism of human invention is perfect. No assimilation of the in-

formation of the Spirit of God, no ritual embroidered around it, no design to "live the life" in accordance with it, can be fully attained and pursued by the majority of mankind. Assuredly, then, any creed instituted with the object of elevating humanity, of bringing manhood a step nearer the divine, should be judged—if judgment be wise or well—by the most coexistent and devout of its disciples. A sane man does not judge the sun by its apparent spots.

"Judgment!" One reflects reverently, apprehensively, upon the dictum, "What judgment ye mete, the same shall be meted unto you." One remembers also the words of that great poet whose tercentenary we are about to celebrate,

"Why all the souls that were, were forfeit once,
And He Who might the vantage best have took
Found out the remedy. How would you be
If He Who is the top of judgment should judge
you as you are?"

O! think of that, and mercy then will breathe
within your lips."

Judgment, too often, is merely synonymous with condemnation. Too often it expresses the theory that "I am right" and, therefore, "you must be wrong."

How eloquent, how simply perfect in its eloquence, was Swami Vivekananda's utterance, "Our religion always presents different gradations of duty and holiness to different people."

Swamiji's one desire, one inalienable aim, was to lead the river of humanity back to the Sacred Sea. Whatever aided man on The Way, Vivekananda endorsed and blessed. "We want," he said, "to set before you many systems, many ideals, in order that you may find one that will suit you; if one does not, perhaps another may."

The clarity of his vision enabled him to see and to assert what he saw with a brilliant and enduring force.

"Nations and individuals typify one side or type and cannot understand more than that one. They get so built up into one ideal that they cannot see any other. The ideal is really that we should become many-sided. Indeed the cause of the misery of the world is that we are so one-sided that we cannot sympathise with each other. * * * We must be as broad as the skies, as deep as the

ocean. * * * We must become many-sided. so as not to tolerate but to do what is much more difficult, to sympathise, to enter into the other's path, and feel with him in his aspirations and seeking after God."

Nor does this gracious unity of feeling anywise hinder any one aspirant in working out his own salvation in accordance with the Voice that calls to him. He knows that that Voice expresses itself in many notes and diverse tones, while the same soul-sound vibrates through all.

All who enjoyed the high privilege of acquaintance with Vivekananda and listened to his teaching, became aware of two things. They understood his unswerving allegiance to the faith which was in him, the faith of which he was the melodious mouth-piece, and they understood as well that depth and width of sympathy which enabled him to grasp the hand and the spirit of every seeker after God. He never failed to recognise the seeker whatever the road on which the latter journeyed towards the object of his desire. This universality of Swamiji's sympathy was as unique in fact as in expression.

He realised, possibly because of his sympathetic thoroughness, that though man must needs "love the highest when he sees it," the route towards that highest lies through a land of effort and of struggle. He held, with the poet Browning,

"When the fight begins within himself
A man's worth something."

The kingdom of Heaven within illumines the soul, enkindling that divine flame which compels a man to move "towards his star." For him, therefore, there is no peace until the rapture of realisation is reached.

Personally, racially, nationally, this experience has to be undergone. In the very midst of all the lamentable sorrow and suffering brought about by the cruel war which even now is making the whole heart of the world ache bitterly, there is perceptible a great out-pouring of spirituality.

The sense and the working of self-sacrifice has dawned upon thousands of formerly self-satisfied souls. The very essence of the Bhagavad-Gita has permeated the peoples of many lands. Renunciation of all that was dear and attractive, more

especially of the love of material things, has become a deep desire, a holy motive.

Class mingles with class, the noble with the peasant, the prince with the people, the priest with those to whom heretofore the church meant little.

Swamiji struck a chord of solemn music when he said, "Resist not evil done to yourself, but you may resist evil done to others." When Belgium, in her supreme agony cried aloud, the response to her cry showed itself in a magnanimous and magnificent resistance to the evil heel that trod her down and saturated her soil with her blood. Vivekananda said, too, "You should cultivate noble nature by doing your duty," and, in that saying, endorsed by many others from the same lips, he exhibited that salvation comes through selflessness, "noblesse oblige." Man saves himself by giving himself. The nation, the world, is only humanity on the grand scale and individually and collectively man-soul must share in the upward struggle. The person and the people alike must, sometimes "do well to be angry": must, sometimes, prove by undaunted action that what is known and recognised as honour is of infinitely more value than "this little life." It is essential that each son and daughter of the Father of all should appraise "life" at its real worth, as a passing phase, as a garment to be discarded at His bidding and in the fulfilment, especially, of a duty that is induced by nobility.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 192).

वैराग्यशतकम् ।

चेत्तन्निन्तय मा रमां सकृदिमामस्यायिनीमासया
भूपालभ्रुकुटीकुटीविहरणव्यापारपययाङ्गनाम् ।
कन्याकञ्चुकिनः प्रविश्य भवनद्वाराणि वारणामी-
रव्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥६५

65. Oh heart! never for a while earnestly think of the frail goddess of fortune, whose business is to sell herself away while moving in her haunt, namely the wrinkle of a king's brow, (i. e. the bargain is struck by the smile or the frown of kings). Let us clothe ourselves in ragged garments and entering the doors of houses in the streets of Benares wait for the alms to be placed in the receptacle of our hands.

अग्रे गीतं सरसकवयः पार्श्वयोर्दाक्षिणात्याः

पञ्चाह्नीलावलयरगितं चामरग्राहिणीनाम् ।

यद्यस्त्वेवं कुरु भवरसास्वादाने लम्पटत्वं

नो चेच्चेतः प्रविश सहसा निर्विकल्पे समाधौ ॥६६॥

66. If there are songs (going on) before you, sweet (skilful) poets from the South by your side and the tinkling of the moving bracelets of female waiters with waving *choteries* in their hands, then lavishly attach thyself to the enjoyment of worldly happiness. If otherwise, oh my heart! plunge into the absolute type of meditation.

निर्विकल्प समाधि—The deepest concentration losing all separate consciousness of the knower the known and the knowing. **चामर** is the bushy tail of the yak used as a fan being an insignia of royalty.

The argument in this Sloka is that if you can find only enjoyment everywhere you may enjoy, but really such enjoyment cannot be found in this world of misery. All worldly pleasures are transient and limited. For, in the next Sloka we find that the author is preaching the uselessness of the fulfilment of worldly desires.]

प्राप्ताः श्रियः सकलकामदुष्वास्ततः किं

न्यस्तं पदं शिरसि विद्विषतां ततः किम् ।

संपादिताः प्रणयिनो विभवैस्ततः किं

कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥६७॥

67. What then, though embodied beings obtain that prosperity from which all desires are milked? What if their feet be placed on the heads of their enemies? Or what if their

wealth brings friends, or if their bodies endure till the end of the creative cycle?

भक्तिर्मवे मरणजन्मभयं हृदिस्थं

जैहो न बन्धुषु न मन्मथजा विकाराः ।

संसर्गदोषरहिता विजना वनान्ता

वैराग्यमस्ति किमितः परमर्थनीयम् ॥६८॥

68. When there is devotion for Shiva, no fear of birth and death in the heart, no attachment for family, no excitement of sexual passions,—when there is the solitude of forest depths, unsullied by the company (of worldly men) and, aye, when there is renunciation, what more then is to be wished for?

तस्मादनन्तमजरं परमं विक्रासि

तद्गच्छ चिन्तय किमेभिरसद्विकल्पैः ।

यस्यानुषङ्गिण इमे भुवनविषय-

भोगादयः कृपणलोकमता भवन्ति ॥६९॥

69. What avails all this agitating over the unreal? Meditate, therefore, on that supreme, all-pervading, infinite, ageless, Brahman, in the light of Which all enjoyments like the sovereignty of the world appear as the desires of fools!

पातालमाश्रितसि यासि नमो विलङ्घ्य

दिङ्मण्डलं भ्रमसि मानस चापलेन ।

भ्रान्त्यापि जातु विमलं कथमात्मनीनं

न ब्रह्म संस्मरसि निर्दृष्टिर्मेभि येन ॥७०॥

70. Being thus agitated, oh mind, you (now) descend into the nether regions, (now) soar up beyond the skies, and wander all around the four quarters. Why, even by mistake, do you not once concentrate on that Brahman of the nature of self and bereft of all imperfections, whereby you may attain supreme bliss!

[**आत्मनीनं** means "belonging to self," as the real state of self is Brahman. The other reading **आत्मलीनं** would mean "submerged in self," being its substance or reality.]

(To be continued).

INTRODUCTION TO JNANA-YOGA.

[*Unpublished notes of a class-lesson given by the Swami Vivekananda.*]

This is the psychic and philosophic side of Yoga and very difficult, but I will take you slowly through it.

Yoga means the method of joining Man and God. When you understand this you can go on with your own definitions of Man and God, and you will find the term Yoga fits in with every definition. Remember always, there are different Yogas for different minds and that if one does not suit you another may. All religions are divided into theory and practice. The Western mind has given itself up to the theory and only sees the practical part of religion as good works. Yoga is the practical part of religion or shows that religion is a practical power apart from good works.

At the beginning of the nineteenth century man tried to find God through reason, and Deism was the result. What little was left of God by this process was destroyed by Darwinism and Millism. Men were then thrown back upon historical and comparative religion. They thought, religion was derived from element worship (see Max Muller on the Sun Myths &c.); others thought that religion was derived from ancestor worship (see Herbert Spencer). But taken as a whole these methods have proved a failure. Man cannot get at Truth by external methods.

"If I know one lump of clay, I know the whole mass of clay." The Universe is all built on the same plan. The individual is only a part, like the lump of clay. If we know the human soul which is one atom, its beginning and general history, we know the whole of Nature. Birth, growth, development, decay, death,—this is the sequence in all Nature and is the same in the plant and the man. The difference only is in time. The whole cycle may be completed in one case in a day, in the other in three score years and ten; the methods are the same. The only way to reach sure analysis of the Universe is by the analysis of our own minds. A proper psychology is essential to the understanding of religion. To reach Truth by

reason alone is impossible because imperfect reason cannot study its own fundamental basis. Therefore the only way to study the mind is to get at facts and then intellect will arrange them and deduce the principles. The intellect has to build the house but it cannot do so without bricks, and it cannot make bricks. Jnana Yoga is the surest way of arriving at facts.

First we have the physiology of Mind. We have organs of the senses which are divided into organs of action and organs of perception. By organs I do not mean the external sense-instrument. The ophthalmic centre in the brain is the organ of sight, not the eye alone. So with every organ, the function is internal. Only when the mind reacts is the object truly perceived. The sensory or motor nerves are necessary to perception.

Then there is the Mind itself. It is like a smooth lake which when struck, say, by a stone, vibrates. The vibrations gather together and react on the stone and all through the lake they will spread and be felt. The mind is like the lake; it is constantly being set in vibrations which leave an impression on the mind, and the idea of the Ego or personal self, the "I", is the result of these impressions. This "I" therefore is only the very rapid transmission of force and is in itself no reality.

The Mind-stuff is a very fine material instrument used for taking up the Prāna. When the mind dies, the body dies; but a little bit of the mind, the seed, when all else is shattered is left and this is the seed of the new body called by St. Paul "the spiritual body." This theory of the material of the mind accords with all modern theories. The idiot is lacking in intelligence because his mind-stuff is injured. Intelligence cannot be in matter nor can it be produced by any combinations of matter. Where then is intelligence? It is behind matter, it is the Jiva, the real self, working through the instrument of matter. Transmission of force is not possible without matter, and as the Jiva cannot travel alone, so some part of mind is left as a transmitting medium, when all else is shattered by death.

How are perceptions made? The wall opposite sends an impression to me but I do not see the wall until my mind reacts, that is to say, the

mind cannot know the wall by mere sight. The reaction that enables the mind to get a perception of the wall is an intellectual process. In this way the whole universe is seen through our eyes plus mind (or perceptive faculty); it is necessarily coloured by our own individual tendency. The *real* wall, or the real Universe, is outside the mind, and is unknown and unknowable. Call this Universe *X*, and our statement is that the seen Universe is *X* plus mind.

What is true of the external must also apply to the internal world. Mind also wants to know itself, but this self can only be known through the medium of the mind and is, like the wall, unknown. This self we may call *Y*, and the statement would then be, *Y* plus mind is the real inner self. Kant was the first to arrive at this analysis of mind, but it was long ago stated in the Vedas. We have thus, as it were, Mind standing between *X* and *Y* and reacting on both.

If *X* is unknown, then any qualities we give to it are only derived from our own mind. Time, space and causation are the three conditions through which mind perceives. Time is the condition for the transmission of Thought, and space for the vibration of grosser matter. Causation is the sequence in which vibrations come. Mind can only cognize through these. Anything, therefore, beyond mind must be beyond Time, Space, and Causation.

To the blind man the world is perceived by touch and sound. To us with five senses it is another world. If any of us developed an electric sense and the faculty of seeing electric waves, the world would appear different. Yet the world as the *X* to all of these is still the same. As each one brings his own mind he sees his own world. There is *X* plus one sense; *X* plus two senses, up to five, as we know humanity. The result is constantly varied, yet *X* remains always unchanged. *Y* is also beyond our minds and beyond Time, Space and Causation.

But, you may ask, "How do we know there are two things (*X* and *Y*) beyond Time, Space and Causation?" Quite true. Time makes differentiation so that, as both are really beyond Time, they must be really one. When mind sees this "one," he calls it variously: *X*, when it is the outside world,

and *Y*, when it is the inside world. This Unit exists and is looked at through the lens of mind.

The Being of Perfect Nature, universally appearing to us, is God, is Absolute. The undifferentiated is the perfect condition; all others must be lower and not permanent.

What makes the undifferentiated appear differentiated to Mind? This is the same kind of question as: What is the origin of evil and free-will? The question itself is contradictory and impossible, because the question takes for granted Cause and Effect. There is no cause and effect in the undifferentiated; the question assumes that the undifferentiated is in the same condition as the differentiated. 'Whys' and 'wherefores' are in mind only. The Self is beyond Causation and it alone is free. Its light it is which percolates through every form of mind. With every action I assert I am free, and yet every action proves that I am bound. The real self is free, yet when mixed with mind and body it is not free. The Will is the first manifestation of the real self, the first limitation therefore of this real self is the Will. Will is a compound of Self and Mind. Now, no compound can be permanent, so that when we will to live, we must die. Immortal Life is a contradiction in terms, for Life being a compound, it cannot be immortal. True Being is undifferentiated and *eternal*. How does this Perfect Being become mixed up with Will, Mind, Thought—all defective things? It never has become mixed. You are the real you—(the *Y* of our former statement); you never were Will; you never have changed; you as a person never existed; it is illusion. Then on what, you will say, do the phenomena of illusion rest? This is a bad question. Illusion never rests on Truth, but only on illusion. Everything struggles to go back to what was before these illusions, to be free in fact. What then is the value of Life? It is to give us experience. Does this view do away with Evolution? On the contrary, it explains it. It is really the process of refinement of matter allowing the real self to manifest itself. It is as if a screen or a veil were between us and some other object. The object becomes clear as the screen is gradually withdrawn. The question is simply one of manifestation of the higher self.

A PAGE FROM THE LIFE OF SREE RAMANUJA.

(By *Brahmachari Bhaktichaitanya.*)

Ramanuja became a positive botheration to his teacher Jādava Prokash. He would argue with him and refute his philosophy in all points. Truly, the disciple excelled his master in his own art. This Jādava could not bear at all. He always wanted to avoid Ramanuja any how.

One day he held a conference with his favourite disciples; and asked their opinions as to how to get rid of the prig Ramanuja. At last it was concluded that Ramanuja must be killed. Jādava said, "Come, let us go on a pilgrimage to bathe in the Ganges and purify ourselves. You all do speak about our holy desire to Ramajuna and try your best to persuade him to accompany us. On our way, we shall secretly kill him and taking our bath in the Ganges we shall expiate our sin." The disciples became very glad at these clever words of their master and accordingly they tempted Ramanuja to go on a pilgrimage to the Ganges.

Ramanuja had a cousin named Govinda. He loved Ramanuja more than his life. He was also a student of Jādava Prokash and a class-mate of Ramanuja. When he heard that Ramanuja was going on a pilgrimage he eagerly wanted to follow him.

On an auspicious day, at the auspicious moment Jādava with all his disciples started on the pilgrimage towards *Arydvarta*. Though the separation from her son was unbearable, the virtuous mother of Ramanuja did not stand in the way of his going on a pilgrimage. A few days passed and Jādava with his disciples reached *Gondhranya* at the foot of the Vindhya. All over there it was a deep forest. Hardly any inhabitants were to be found. Here Jādava was trying to find an opportunity to carry out his horrible project. But Govinda came to know of it somehow, while simple Ramanuja could not have the slightest suspicion of the blow aimed at him. A pure man always thinks others to be pure. One day Ramanuja and Govinda went to wash their hands and feet in the water of a lake near by. Finding Rama-

nuja alone there, Govinda informed him of the danger and advised him to fly away. "These terrible creatures will immediately take your life in this lonely forest. So, try to hide yourself somewhere." Saying this Govinda left him and joined the band of disciples.

When Jādava Prokash sought for Ramanuja he came to know that he was not in their company. Then they all became anxious to find him out. But in that deep forest none could find any clue of him. Then they called him loudly but no reply came. They at last concluded that Ramanuja must have been already killed by some ferocious animal in the jungle and became pleased at heart. But they knew that Govinda was his relative, so they shed crocodile tears before him.

Obtaining that terrible information from Govinda, Ramanuja was lost in a maze for a short time. The whole world grew dark before him. That young boy of eighteen being destitute of friends or help-mates could not find out what to do in that lonely forest. But he soon regained his senses and a kind of super-natural power touched his heart, and he felt as if some one within him exclaimed "What is there to be afraid of? The Lord is always protecting you and He is with you." He forthwith left the place and entered into the southern part of the forest, travelling with great speed till midday. He then became very tired and sat under the cool shade of a tree to rest awhile; but he soon fell asleep.

When he awoke it was afternoon. After having washed his face, while he was thinking about the way to proceed, he found a fowler with his wife proceeding towards him. The wife of the fowler thus addressed him first: "Oh my child, why are you sitting here alone in this solitary forest? Have you lost your way? You seem to be a Brahmin lad. Where is your home?" Ramanuja said, "My home is far off from here—at Kāñchipura in the southern side of India." Hearing this the fowler said, "How have you come here, such a long distance, in this solitary deep forest haunted by dacoits and ferocious animals? I know Kāñchipura; we are also going towards that country. Finding you alone here we broke off from the way to know about you." Ramanuja asked, "Where is your native place and what for are you going towards Kāñchipura?" The fowler replied,

"We were born in a village within this forest at the foot of Vindhya-chala. The whole of our lives we have spent in the hunter's cruel occupation, but remembering now that there is a world beyond, we are going on a pilgrimage to pass the rest of our days in good deeds. We have a mind to go to Rameswar via Kānchipura. Fortunate we are that we have got a good companion in you. You, I think, have lost your way. But don't be anxious. Perchance that Lord, who gives shelter to all, has carried us hither to help you." Ramanuja was first frightened to see the dark tall figure of the fowler with his red eyes. But finding in his face a kind of seriousness mixed with affection, and in the simple affectionate words of his wife something sweet and attractive, all doubts from his heart vanished and he was glad to follow them.

It was twilight then. Darkness was spreading its gloomy net behind the trees; and the fowler said, "Let us be in a hurry and cross this part of the forest and pass the night on the side of a river which is not far off from here." They reached the bank of the river within an hour. There the fowler gathered some dry wood and lighted fire. They took rest for the night by its side. The wife of the fowler addressed her husband at dead of night and said, "I feel thirsty. Can you find water for me?" The fowler said, "Now it is not possible to search for clear drinking water here. There is a well little way off with nice steps to go down. Tomorrow morning you will satisfy your thirst with its pure water." The wife of the fowler consented.

Next morning rising from their beds, they finished their morning duties and Ramanuja followed the fowler and his wife. After walking for about half an hour they reached the well. Ramanuja went down and washing his hands and face allayed his thirst. He then brought some water with the hands joined together for the wife of the fowler. In this way he fetched water thrice for her, but yet her thirst was not satisfied. So he had to go down to fetch water for the fourth time. But when he came up, to his great astonishment he could not find them there. He was at a loss to understand how and where they might have vanished from his sight within this short period of time. At last, he thought that they were not men; they must have been some higher beings. Lord Nārāyaṇa and goddess Lakṣmī in the forms of the

fowler and his wife must have been his guide and saviour.

Just then a little distance off, he found the pinnacle of a temple and many buildings too, and he concluded that that was a city. Finding a wayfarer near by he asked him "Sir, what is the name of this place?" At this, the traveller astonishingly looked at his face and remarked, "Well, are you coming from heaven, that you cannot recognise the famous city of Kānchi! It seems from your appearance that you belong to this part of the country, but you speak like a foreigner. Are you not a student of Jādava Prokash? I have seen you many times in this Kānchipura. Have you lost your senses?"

With these words the traveller went away. Ramanuja could not realise his surroundings. How could he come such a long distance so soon. Is he dreaming? No, it was not a dream. The Lord helped him; and with Him everything is possible. Next moment he remembered the fowler and his wife and his mental apathy was gone. He, without any doubt understood that the infinite mercy of the Lord was the cause of his miraculous safety and return. He, then, with his heart overflowing with love, and shedding tears from his eyes, worshipped the lotus feet of Nārāyaṇa with these words:

ॐ नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।
जगज्जिताय कृष्णाय गोविन्दाय नमो नमः ॥

Oṃ! Salutation to the God of Brahminhood, who is the protector of the cows and Brahmins; many salutations to Lord Krishna, the cowherd, the benefactor of the whole universe.

ON THE CONNING TOWER.

The name of the Sevashrama or Home of Service at Brindaban, a branch institution of the Ram-

**The
Ramkrishna Mis-
sion Sevashrama
at Brindaban**

krishna Mission, is already well-known to all readers of the Prabuddha Bharata: It is one of those four institutions for the service of humanity which the Mission has started in the four holiest places of pilgrimage in Northern India,—Benares, Har-

dwar, Brindaban and Allahabad. In the choice of these holy places lies implied a lofty idea of national service as well; for the Spiritual Ideal which gives us our type of nationalism has made these holy cities the prominent centres of its culture. Each forms, as it were, a peculiar base for the great national army of spiritual aspirants, and it is, in a manner, the most significant kind of patriotic service to carry help and succour, as the Sevashramas do, to the great soldiers of our religion,—the pilgrims and Sadhus, who tend to crowd round these centres.

The Brindaban Sevashrama has the most gratifying record of such service to its credit, extending over almost a decade, but the most incongruous and regrettable circumstance under which it has been labouring all along is the want of a permanent habitation of its own. In the reports of its monthly work, sent for publication in these columns, the workers have frequently drawn the attention of the public to this distressing circumstance, and we are now glad to be able to announce that a plot of land, measuring 8.32 acres and situated on the bank of the Jumna, has been acquired for the purpose of constructing hospital wards, dispensary, and workers' quarters. It now remains for the generous public to come forward with contributions for the building fund. All over the country there must be many people in the Hindu community who have special spiritual attraction for the holy *Tirtha* of Brindaban. It is needless to point out that the Home of Service looks up to them for having the construction and upkeep of particular wards or parts thereof endowed by them. Such endowments will, no doubt, be regarded by themselves as acts of special religious merit or special spiritual satisfaction. Moreover, all people able to contribute even the smallest sum and interested in the work carried on by these Sevashramas are fervently appealed to in this great hour of need in the history of the Sevashrama of Brindaban, and the President of the Ramkrishna Mission, Belur, Howrah, as also the Secretary of the Sevashrama, Brindaban, Dt. Muttra, will be glad to receive and duly acknowledge all contributions to the building fund.

It is interesting to go through the Report of the Seva Sadan Home Classes Committee, Bombay, for every ex-

Experiments for the Spread of Education among Women periment made anywhere in India in the interest of the education of our

women is bound to attract now-a-days the eager attention of the educated public. No thoughtful man can ignore the need of education for women, and every one is an advocate, in theory at least, of such education. But doubt and suspicion are found to arise whenever any scheme of education for women is sought to be carried into practice. Setting aside cases of purely blind and idle conservatism, the real grounds of such doubt and suspicion have not anywhere been clearly set forth. But it is an undeniable fact that within the atmosphere of our collective thought, there is almost always a reacting impulse of marked hesitation working on every large scheme of social and political advancement. In the light of this fact, it is quite justifiable to apply the term 'experiments' to all those efforts that are being made at present to spread education among our women-folk; but what is the psychology of this widespread hesitation?

When the vision of the Western organisation of life and thought began to be forced into our minds, our own collective life and thought were lying in utter depths of disorganisation. But although helplessly dismantled and disorganised, they had some sort of individuality deeply wrought by their past history into their very being, however much oblivious of it they might have been at that time. Deprived of every scope for self-assertion, this individuality still strives to preserve itself even when we do not suspect its existence, and when our tendency to imitate Western ideals and institutions, a tendency naturally developed by Western education, violates in any measure the latent individuality of our collective life and thought, we find the re-action of a hesitating attitude produced around us by every step in what we call our social or political advancement. This reaction is the voiceless protest of the past history of our collective life and thought, and it will continue to impart to all our efforts in the social or political field an essentially experimental character, so long as the

national scheme of our collective life and thought fails to inspire and govern everything that we seek to do for the good of our community and country.

— This inspiration of the real Indian nationalism is the crying need behind all our present educational activities. The real success of all those institutions for the spread of education which are steadily springing up all over the country depends on this inspiration coming into them as the very governing factor of their existence. These institutions, as for example the Seva Sadan Home Classes, start into being with all the external requisites of a successful career. They naturally invite great hopes to be centred round themselves. Even the noble enthusiasm of self-sacrifice transforms every day in their early history into a blessing. Indeed, the one year's record of an institution like the Seva Sadan Home Classes is something to feel proud of, and some of the other provinces also may show us something in the same line. But still these institutions are doomed to remain as mere experiments, so long as they are not informed and guided by that true spirit of nationalism which alone can produce the real type of Indian womanhood such as our country expects to utilise for a glorious future. So the essential question now is not how many educational institutions and agencies we succeed in starting or how many subjects of study and teaching we comprehend within their curriculum, but what is that ideal and scheme of life which we have to seek constantly to place before those whom we are so eager to educate. This is the crux of the whole educational problem in India. No other phase of the problem, however much successfully tackled, is going to give us any clue to the solution of the whole.

And although the Hindu University has already emerged out of the hands of its legislative sponsors, our rejoicings have to be very

The Hindu University

much moderated by the anxious thought that the whole thing may yet prove a fiasco if it fails to tackle from the very outset the crux of our educational problem. All provisions for the study of our ancient classics and scriptures, all arrangements for imparting moral and religious instructions are bound to prove futile at no distant date,

if the labours of the founders of this University in organising its various functions are not constantly illumined and inspired by a clear vision of that organic scheme of life, both individual and collective, which truly defines our Indian nationalism. What education should aim at working out in the mind of a student is not merely a mechanical collocation of ideas and ideals culled from various systems of culture, old and new, but an organic co-ordination of ideas and ideals to constitute a particular type of character and thought such as would make the actual life of the student naturally subserve the higher purposes of a national mission. But what will compel all ideas and ideals taught in the university to fall into a definite mould and arrange themselves into a definite system, if behind the teaching imparted there is not the governing factor of a definite scheme of life perfectly thought out in theory and positively realised in practice? This constant inspiration of realised character as moulded by the real type of Indian nationalism is the fundamental condition of success which the Hindu University is called upon to fulfil, for without this inspiration no amount of skilful manipulation of our cultural resources and educational possibilities will be of any avail.

— The large scope left in the scheme for the exercise of Government control would never prejudicially affect the real interests of the University, if at every step no room for doubt is allowed as to the exact type of character which the teaching strives to produce on the basis of the true Indian nationalism. This very topic we fully discussed in August last year, and we pointed out then not only the motive which must needs actuate our Government to assure to itself an adequate scope for controlling the University at the slightest emergency, but also the best means at our own disposal for perpetually meeting the implied demands of that motive to the satisfaction of both parties. The whole question really arises from the uncertainty which attaches to the definition which the promoters of the scheme have been able as yet to give to the culture they seek to create and the way that culture is to be utilised in future in the interest of our country's problems. Our educated countrymen as well as the Government are waiting to see how this uncertainty happens to be remedied

by the promoters of the scheme, for with this remedy is bound up not only the prospect of its ultimate success as contemplated by the former, but also important political interests to be protected by the latter.

FAMINE RELIEF WORK OF THE RAMKRISHNA MISSION.

The Report of September, 21.

In our report dated Aug. 30 we referred to the outbreak of famine in Balasore and Bankura, over and above what is going in Tippera and Cachar. It is gratifying to state that since the beginning of September, Government has come forward to relieve the distress in the Brahmanbaria Subdivision with doles of rice, gratuitous aid and agricultural loan. We have therefore held back for the present our distribution in all the centres of this Subdivision (including the new ones at Ramrail and Kuti), to recomence if necessary. In Silchar our work continues as before. Here the situation has slightly improved. We have distributed 159 mds. 13 srs. of paddy seeds to 49 villages, and the cultivation has begun. The following is a summary of the distribution of rice in these two Subdivisions during the two weeks from 22nd Aug. to 5th Sept. The figures in the last column include those of temporary relief.

Names of Centres	No. of Villages	No. of Recipients	Quantity of Rice Mds. Srs.
Sultanpur	35	840	43 20
Do. (next week)	26	626	31 19
Bholakot ...	14	224	14 29
Do. (next week)	18	294	14 38
Gokarna ...	13	145	7 11½
Do. (next week)	13	176	8 32
Ashtagram ...	16	360	22 10
Do. (next week)	1	486	26 0
Bitghar ...	18	225	15 0
Brahmanbaria ...	32	441	22 32
Do. (next week)	33	467	29 30
Nasirnagar ...	21	533	28 20
Do. (next week)	20	473	27 0
Shuilpur ...	19	546	27 22
Do. (next week)	20	534	30 10
Ramrail ...	20	265	13 15
Kuti ...	8	133	7 10
Do. (next week)	23	417	25 30
Silchar ...	62	1381	71 1
Do. (next week)	74	1694	87 20

We have also tried to help distressed families belonging to the middle classes. Clothes also were distributed.

Meanwhile the luckless inhabitants of Sylhet are in the grip of a distress as severe as those in Brahmanbaria and other places. We have arranged to inspect the affected areas in this district and to open relief work as soon as possible.

In response to a piteous appeal from the President, Ramakrishna Sevashram, Kotalipara, Dt. Faridpur, we have sent Rs. 200 to be spent through him for relief of distress in that quarter, brought about by the floods. Out of this fund has been distributed 17½ mds. of rice among 226 very needy people.

In the district of Balasore there is distress almost everywhere, but the pinch of scarcity is keenest in Thanas Basudebpur, Bhadrak and Dhamnagar. In many parts transplantation is at a standstill owing to want of rain. In view of the widespread distress it is a problem how the people can be saved during the next two months. Government is working in Thana Basudebpur. We have fixed upon Bant, in Thana Bhadrak, as the seat of our first centre, and when this centre is well organised, another will be opened, if practicable, at Annapal, in the same Thana.

The situation in Bankura also is most critical. Crops for the last two years were most unsatisfactory owing to want of rain, and this year the misery is at its highest. We have already started centres at Bankura and Bishnupur, at both of which centres the first distribution has taken place. From the Bankura centre 41 mds. of rice has been distributed to 60 villages, making up a total of 699 recipients. The report of the Bishnupur centre will be published later on. The inspection is going on and we shall start new centres in other affected areas wherever the occasion will demand. People are migrating in large numbers to neighbouring districts in search of employment with obvious disappointment staring them in the face. Heads of families in many places have left their homes unable to behold their dear ones suffering from the pangs of hunger.

The outlook is very grave indeed. The carrying on of relief work in five or six districts at the same time means a heavy strain on the purse. Yet we cannot remain idle spectators of these scenes

of privation and misery. We earnestly appeal to all our countrymen to economise their means and reserve a share in aid of these woe-begone men, women and children. Let us all heartily join hands in this service of God in the poor, in the weak, in the miserable.

Contributions, of money and old and new clothes, will be thankfully received and acknowledged at either of the following addresses—(1) Swami Brahmananda President, Ramkrishna Mission, Belur P. O., Dist. Howrah; (2) The Manager, 'Udbodhan' Office, 1, Mukherjee Lane, Baghbar, Calcutta.

THE FOURTEENTH ANNUAL REPORT OF THE RAMKRISHNA MISSION HOME OF SERVICE, BENARES.

WE have received the Fourteenth Annual Report of the Ramkrishna Mission Home of Service at Benares. It is a clear record of the continued progress which this noble institution is making in the philanthropic work undertaken on behalf of thousands of poor people stricken with disease and poverty in the great City of Shiva. The number of persons relieved in the year under review, namely 12,732, represents an increase of 15 per cent. as compared with last year. Of this number 761 obtained indoor hospital relief. In the register of persons relieved the entries represent almost all the provinces in India and almost all her creeds and communities. It is evident that this philanthropic institution has really become a national concern with all our countrymen, and it is in this light that an appeal has been made in the present Report to the public for immediate co-operation in solving the difficult problem of accommodation which confronts the noble workers to-day. The provision of separate infectious wards and of refuges for old invalids who in utter helplessness drift about in Shiva's City with the only hope left in their life of closing it there for ever, forms the most crying need of this institution. The only urgent remedy therefore is an extension of the present site and construction of new buildings. Timely help has come from the Government in the shape of the acquisition of 8.22 acres of adjoining land, on which construction work has already been commenced on a small scale, while the public are

being at the same time most fervently appealed to for funds to meet construction expenses under the extension scheme. This scheme which is fully explained in the Report, providing for 4 Dysentery wards, 2 for male and 2 for female patients, 2 Cholera wards for them respectively, 4 other segregation wards for Plague, Pox and Phthisis patients, 2 Asylums for old helpless invalids and quarters for workers and medical officers, estimates the cost of the whole extension at more than one and a half lakh of rupees. Besides donations from the generous public, the scheme counts upon endowments on the construction of special wards and on beds therein in memory or honour of friends or relatives of donors.

To our readers of all creeds and races we reiterate the appeal made in the Report under review. This Benares institution is really, as the Report points out, a noble monument of our national spirit of organisation and charity. It is, to quote from it, "not merely a place where poor and sick people resort to receive help, but it is a temple where a whole nation performs the worship of God with a new inspiration. Here philanthropy is exalted into worship, charity into communion, and a whole nation participates in the blessing thereof." We gladly invite public charity therefore to contribute by an unstinted flow towards the upkeep and expansion of the noble work of this Benares Home of Service. All correspondence with reference to the building of memorial wards and the support of beds and so forth, as also all donations and contributions should be sent to the Assistant Secretary, Ramkrishna Mission Home of Service, Benares City.

NEWS AND MISCELLANIES.

THE 14th Annual Meeting of the Ramkrishna Mission Home of Service, Benares was held on the 2nd. October 1915 on the newly acquired land of the Home under the presidency of G. B. Lambert Esq., I. C. S., Magistrate and Collector, Benares. Nearly 500 people of all ranks and communities graced the meeting. The proceedings commenced with the reading of the 4th. Annual Report by Rai Ravinandan Prasad Bahadur, the Secretary of the Home which was much appre-

ciated by all. Then at the Chairman's call Dr. I. J. S. Taraporewala Head Master, Central Hindu Collegiate School rose and spoke how the usefulness of the Home is increasing year after year. The necessity of such an institution like the Home of Service in a place like Benares is beyond question and it is the duty of everyone to extend a helping hand to enable the Home to carry on the required extension. Four wards for patients requiring isolation from others have been taken in hand and he wished to see the whole project enumerated in the present Report carried out at no distant date. After him Prof. Shri Prakash Bar-at-law spoke in Hindi the importance and necessity of organised charity. The Ramkrishna Mission Home of Service is an organisation which deserves support from all, as service is rendered to all irrespective of caste and creed. Babu Amrita Lal Bose of Calcutta, the dramatist, made a stirring speech for help to the institution. Mr. K. P. Chatterjee followed him and spoke in Hindi. The chairman next rose and expressed his appreciation of the Home and hoped that help will be coming to an institution like this. The Secretary then moved a hearty vote of thanks to the Chairman on behalf of the Home of Service for the keen interest taken and sympathy shown. The meeting then dispersed.

We are glad to record the recent activity of the Vivekananda Society, Calcutta, in propagating the religion of Vedanta. The Society has arranged for weekly lectures on Vedanta in the hall of the Metropolitan College. Some of the leading Pundits of the town are delivering lectures there, and we are glad to learn that the addresses are being printed and published in book-form and are being sold at a nominal price. We have received one copy of the introductory lecture on Vedanta by Pundit Pramatha Nath Tarkabhusan of the Sanskrit College. It is a very interesting lecture in chaste and simple Bengali dealing with the need of the realisation of *Adwaita* and explaining how Swami Vivekananda tried to spread this aspect of religion among the masses and thereby how a new impulse has been produced in the mind of the younger generation to help and serve the poor, the ignorant and the down-trodden as brothers, nay, as their own selves. It has got a nice frontis-

piece with a picture of the Swami Vivekananda in a lecturing posture. We wish this noble scheme of the Society every success.

THE Ramkrishna Mission Sevashrama at Brindaban reports that during September, 1915, there were in its indoor department 22 old and 31 newly admitted cases, of which 28 were discharged cured, 4 died, 2 left treatment and 19 were still under treatment. In the outdoor department there were 3258 entries in the register, of which 2534 were repeated numbers of old cases and 724 new cases. During the month one person was treated in his quarters free of charge and supplied with medicines. The accounts of the month show Rs. 394 to be the total receipts of which Rs. 225 were contributions to the Building Fund, the total expenditure during the month being Rs. 249-7-3. One copy of the book "Deva-hani" was the only gift in kind received from the Udbodhana Office, Calcutta.

It is gratifying to record the success of the Ramakrishna Society, Rangoon, the fourth annual report of which (1915) lies on our table. Its library registers 242 books. The meetings of the society are frequent and lectures are given to its members. It is quite a non-sectarian society. Even there is a Mohammedan member in it and selected verses from the Quoran were recited during the year under review. It takes up philanthropic works also when called upon to do so, - such as the education of girls and of Depressed classes.

We have been requested by the Honorary Secretary, Dacca Ramkrishna Mission to publish the following announcement:—To commemorate the memory of the late lamented Babu Ruplal Das, the renowned Banker and Zemindar of Dacca, his worthy grandsons Babus Romesh Chandra and Jogesh Chandra Das have promised to contribute Rs. 5,000 towards the construction of a building for the Ramkrishna Mission Branch Centre, Dacca.

In our last issue of the month of October we have published the list of donors and donations to the Ramkrishna Mission Famine Relief Fund started in Almora by His Holiness the Swami Sivandaji. In addition to that the following list is sent for publication :

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Almora	Rs. 2	0 0
Members of the Suddha Sahitya Samiti	...	Rs. 4	0 0
Paltan Bazar...	...	Rs. 2	0 0

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Katha Upa. I. iii. 4.

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Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वराजिबोधत ।

Katha Upa. I. iii. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

Vol. XX]

DECEMBER 1915

[No. 233

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.* -XVI.)

[CONCLUDED.]

One way for attaining Bhakti is by repeating the name of God a number of times. *Mantrams* have effect,—the mere repetition of words. Jalangiman Chetti's powers are due to the repetition of Mantram—repetition of certain words with certain ceremonies. The powers of the *astras* or *vânas* (weapons etc.) of ancient war were due to Mantram. This is taken for granted throughout our Shastras. That we should take all these Shastras to be imagination is superstition.

To obtain Bhakti, take the company of holy men who have Bhakti, and read books like the Gita, and the Imitation of Christ; always think of the attributes of God.

The Vedas contain not only the means how to obtain Bhakti but also the means for obtaining any earthly good or evil. Take whatever you want.

Bengal is a land of Bhakti or Bhaktas. The stone on which Chaitanya used to stand in the temple of Jagannath to see the Image, was worn by his tears of love and devo-

tion. When he took Sannyas, he showed his fitness for it to his Guru by keeping sugar on his tongue for sometime without it being dissolved. He discovered Brindavan by the power of insight he acquired through devotion.

I will tell you something for your guidance in life. Everything that comes from India take as true, until you find cogent reasons for disbelieving it. Everything that comes from Europe take as false until you find cogent reasons for believing it.

Do not be carried away by European fooleries. Think for yourselves. Only one thing is lacking: you are slaves; you follow whatever Europeans do. That is simply an impotent state of mind.

Society may take up materials from any side but should grow in its own way.

To be shocked by a new custom is the father of all superstition, the first road to hell. It leads to bigotry and fanaticism. Truth is heaven. Bigotry is hell,

OCCASIONAL NOTES.

IN the history of human culture, the modern age presents a peculiar phenomenon in the sphere of religion. Never before in that history, the cultivation of human thought and sentiment appropriated to itself such universal attention and importance. Modern culture, as a consequence, has clearly developed a tendency to concentrate and exhaust itself wholly in the cultivation of intellect and sentiment. It has thereby not only ignored its higher possibilities, but has grown sceptic about them. All pursuits of the human mind find themselves confined within the sphere of intellect and sentiment, and religion, which owes not only its birth but its whole value and aim to a higher type of realisation, finds itself metamorphosed and crippled into a religion of the intellect and sentiment.

In the place of a religion of higher realisation modern culture has given us this religion of intellect and sentiment. The full significance of this insidious, gradual substitution has not yet dawned upon educated minds all over the world, and very few amongst them care to enter into the real spirit of that teaching left by the Swami Vivekananda and his Master, namely,—“Religion is realisation.” Now this term “realisation” requires first to be clearly understood. We always speak of realising an idea, and by that expression we mean the actual experience of the contents of that idea. If I have the idea of a tree, I am said to realise that idea directly I see that tree. Here seeing is equivalent to realisation. So in the case of sense-objects, their idea becomes realised through “sensing” or sensuous perception. Going a step further, in the case of ideas which denote a relation between the thinking, willing and feeling mind and any mental object of thinking, willing and feeling, what constitutes realisa-

tion is the actual mental experience of such relation through thinking, willing and feeling. Thus far we see that the subject realises an object either through the senses or through the intellect, or through both combined. But the scope of its realisation does not end here. Besides these two phases, actual experience or realisation has another higher phase which is the real birthplace and playground of religion.

—
This higher phase of experience or realisation transcends the senses and the object-world which the intellect creates for us out of the materials supplied by the senses. Therefore to say that religion is realisation is to identify it with this transcendental type of realisation. Religion is neither a fact of sensuous perception, nor an idea to be comprehended by intellectual operations. So religion can never be realised within the sphere of the senses and the intellect, and whoever wants his religion to be real must seek to transcend this sphere. But do we in modern times seek to carry our religion beyond the realm of intellect and sentiment? Our religion, rather, is merely a matter of intellectual faith and intellectual sentiment, and how few of us care to intensify that faith and that sentiment till intellect and its creations fade away into non-entity and the real experience of religion begins to dawn upon us. Religion within the limits of intellect and sentiment is no religion at all. It is worse than a travesty of religion. It is a rotten perversity that is breeding the most poisonous germs in the atmosphere of modern religious life. Let us point out some of the glaring effects of this substitution by modern culture of a religion of intellect and sentiment in the place of the real religion of realisation, which has just been allowed an obscure nook to exist under

the doubtful nomenclature of "mysticism,"—mostly a byword of spiritual morbidity.

If religion consists in intellectual faith and sentiment, everybody who excels extraordinarily in such faith and sentiment must be a saint or *rishi*. There are intellectual ways in which such excellence of faith and sentiment may be made patent to the whole world. A writer or a poet, for example, having such excellence of faith and sentiment forthwith becomes a *rishi*, and in the field of modern culture *rishis* are springing up like mushrooms. These *rishis* of the religion of intellect and sentiment are working wonders in the matter of exposing the hollowness of the whilom religion of realisation. The old religion drove out God from ordinary life and placed him in a *limbus* of asceticism and renunciation. The prophets of the new religion claim to bring back God to every man in every walk of life. The old prophets drew a sharp line between the flesh and the spirit; they used to distinguish things of the world from things of the spirit. The new prophets have knocked down these false barriers and have reconciled the flesh with the spirit. The old religion used to speak of dying to the world in order that one may live unto God. The new prophets have discovered the key to the life everlasting not in a morbid dying to the world, but in living the life in it as given to us. In this way the whole field of modern culture is dominated by a new order of prophets with wonderful pretensions of religious insight and wisdom.

But what is the basis of these high-sounding claims advanced by these new prophets of modern literature and thought? They are based purely on the authority of intellect and sentiment. Intellect says that God is immanent in His creation; the operation of all laws is but the working of His intelligence. Sentiment takes up the tune and sees the

thought and beauty of God welling up in all things and relations of the world. Intellect established the idea of Divine immanence and sentiment gave to that idea the warmth of feeling. First we have the idea, the intellectual faith, that God is in everything; and then sentiment gets hold of this idea and weaves poetry round it, or in other words, feeling reacts on the idea and we have good poetry. Modern culture has extolled this purely intellectual process into the status of religion. As a result, the advanced devotees of this pseudo-religion, great poets and thinkers, constantly declare that they are tasting the highest fruits of this religion of Divine immanence and therefore the old ideal of renunciation and all that it implied are perfectly useless. This declaration ringing high through the new vistas of modern literature and thought has confirmed men in their natural clinging to the world which intellect has created for them, and has produced a universal feeling of disdain against the old ideal of renunciation.

But does religion simply consist in intellectual faith and poetic sentiment? This is the essential question. The reality of God is the foundation of every religion. So the experience of religion can never really begin unless and until this foundation is first reached. But what do we mean by the reality of God? Is God real in the sense in which all sense-objects are real? No. Sense-objects, in order to be revealed to us, require of us nothing but particular position in space. God is not revealed in this way. Is then God real in the sense in which all thoughts, sentiments and volitions are real to us? No. The mental processes and products are abstract relations and the test of their reality is their conformity with the reality of concrete things. The intellect only gives us our particular way of seeing and relating sensuous realities; it does not reveal to us any realities beyond those revealed by the senses. So if God is not a

reality within the domain of sensuous realities, intellect is also powerless to establish his reality. When the intellect says that God is immanent in all sense-objects, it does not make God real to us even to the extent sense-objects are real; neither does it relate one reality with another, but simply connects an abstract creation of its own with concrete things of the world, or more psychologically speaking, it foists on its own concrete dependent creations an abstract creation of its independent processes,

The God of the intellect is therefore unreal. It is a God which is less real than any object lying before my senses. The religion of the intellect and sentiment naturally finds it very easy to reconcile sensuous realities with this unreal God. It is this God that that pseudo-religion brings back to every sense-infatuated man and bids him cling closer to all the attachments of the world. It is this God that the prophets and seers of the pseudo-religion of intellect find dwelling in every object of this sensuous world and run into fits of sentiment over the idea. The mere facts of their intellectual and sentimental life, they have styled as religious experiences, and on the strength of these experiences they want to dethrone the God of renunciation and substitute an unreal God in his place. These so-called experiences of religion not only render it unnecessary for us to detach ourselves from the world which the intellect creates for us, but absolutely require of us an unswerving devotion to all the ties and bondages which that world naturally implies, for the practice of a religion which the intellect creates for us naturally and necessarily ties us down to all the creations of the intellect evolved for the satisfaction of human desire,

From all this miserable travesty of religion let us turn to the reality of God as the foundation of every form of religion. God is not a reality existing side by side with other

realities within the domain of the intellect and the senses. God is no doubt a presupposition for every kind of reality we recognise through the intellect or the senses; and that is why the intellect finds the postulate of a God superimposed on all its activities; that is why our intellect and sentiment spontaneously search for glimpses of Divine reality. But it is a profound fallacy for our intellect and sentiment to restrict that quest within the range of their activities and then to confound the unrealised idea of a God with God himself. And it is by feeding their minds on this unrealised idea of God that the new prophets have developed a conception of religion that dispenses with the old ideal of renunciation. Let them sincerely strive to carry their idea of God and religion into concrete realisation, and they will find the world of intellect to which they love to cling vanishing and the promise of renunciation fructifying. For it is implied in the very psychology of religious practice that the more our mind approaches the reality of God the more the reality of the sensuous world recedes from us. The reality or realisation of God is psychologically incompatible with the reality of the world of intellect.

It is this psychological truth which renders hollow all the pretensions of the new prophets of the religion of intellect and sentiment. God is a reality which transcends intellect and intellectual operations and religion is a reality only in that sphere of experience where God is a reality. Therefore true religion and its principles can never be evolved from experiences which lie within the sphere of intellect and sentiment. The doctrines of the new prophets, the challenge they fling at renunciation, their so-called reconciliation of the flesh and the spirit, of worldly attachments and spiritual realisations, are all based on intellectual and sentimental experiences, and constitute mere idle talk in the light of true religion. It is one of the greatest misfortunes

of the modern age that on all this idle talk people have readily learnt to hang a sort of idle justification for pursuing objects of their worldly attachment. How glibly they talk of realising God through all the worldly pursuits to which they are attached! How vainglorious is their apparent defiance of all the worldly ties by which they are bound heart and soul! How purile is the disdainful sneer they fling at ascetics whose only fault is that they whole-heartedly follow the ideal of renunciation, the *sine qua non* of spiritual realisation!

So let us accept the incontestible psychology of real religious experiences. In the world of intellect and sentiment, constituted by sensuous realities, we can simply pursue the *idea* of religion and God. This secondary ideal pursuit of religion can never bring us face to face with the truths of religion, for being all the while in the world of sense-objects, we can only relate real facts of that world not to God and religion as *facts*, but to God and religion as *ideas*, and facts may not fit in with facts just as fluid ideas may do. The theory of Divine immanence being the theory of an idea, it has been possible for many new prophets to preach and sing the glorification of worldly attachments. So long as God remains with us an idea, the real meaning of Divine immanence will not dawn upon us, and therefore when people glorify worldly attachments by bringing an ideal God into all manner of relations with those attachments, they give us nice poetry but not religious truths. The world of intellect and sentiment, created by desire, is incompatible with the world of spiritual realisation. When spiritual realisation comes, whether of Divine immanence or of Divine *Lila*, intellect vanishes with all its creations. There is therefore a world of difference between Divine immanence or *Lila* in talk and the same thing in reality.

The cry of many prophets of this modern intellectualism is that Vedanta strikes up a false antithesis between God and the world as we find it through the intellect and the senses. These people know precious little about the real standpoint of Vedanta. Advaita Vedanta, for instance, has nothing to do with synthesis or antithesis between God and anything else. The real complaint of these critics is: Why cannot Vedanta allot in their scheme of religion a permanent place for the sweet attachments we feel for objects of our sensuous experience? The Scriptures say, God is all sweetness (rendering रस as sweetness, of course). So through whatever we enjoy as sweet, we enjoy God Himself. Vedanta says: yes, you enjoy God in talk or idea, not as a fact. When in fact your sensuous self enjoys sweetness, it enjoys things like sugar; when in fact your intellectual self enjoys sweetness, it enjoys sweet relations as between sensuous objects. But God is neither sugar, nor any relation between objects of intellectual cognition. So you can only enjoy sweetness (or रस) that is God when you *transcend* the world of intellect,—which means—when no attachment binds you down to worldly relations and enjoyments. So it is pitiable delusion to say that one enjoys Divine sweetness through the loving relations created and experienced by the intellect!

In fact, a most treacherous form of secularism and materialism is going to be established even in India, the land of renunciation, through these fallacious doctrines of the new prophets of the religion of intellect and sentiment. It is far better for India that her people honestly confess their inability to pursue the higher ideals of life, set before them by their teachers of old, to the extent to which those ideals ought to be pursued by them, than that they delude themselves into a proud, defiant opposition to those ideals on the strength of a theory of religion which reduces religion itself into pleasurable and

volatile fancies fitting into every mould of human desire. Let us remember that religion is the most difficult, because it is the highest, pursuit of man ; but only to a sincere mind, it comes naturally and spontaneously as a steady uplifting of the soul, while to one who is clever to whitewash his worldliness by intellectual theories of religion it remains

the despair of his intellect which loses itself in the maze of its own delusions. We shall again return to the subject in future, considering its importance for those who want to make a real, healthy start in their spiritual life, free from all false notions of religious progress and endeavour.

THE NEW DEVELOPMENT OF THE ADVAITA.

PEOPLE conversant with the different systems of Indian philosophy generally represent the Advaita as a system of religious theory and practice based on Jnana in contradistinction to the various phases of the Dvaita as comprising a parallel system based on Bhakti. The traditional line of distinction drawn between Jnana and Bhakti is generally taken to represent the cleavage between the Advaita and the Dvaita, the former being identified with Jnana or the path of Jnana and the latter with Bhakti or the path of Bhakti. If we study the history of religious culture in India, we find also the whole stream of Indian spirituality flowing from a certain period in two distinct but parallel courses one wonderfully developing with time on the basis of the Advaita the current of Jnana or spiritual insight and the other developing in the same marked way the current of Bhakti or spiritual love on the basis of the Dvaita philosophy. Even the lives of great personalities who flourished in India as the makers of that history appear to have served to perpetuate and feed this divided flow of the spiritual stream. History itself for a long period meant clearly to keep the two currents apart from each other, replenishing and enriching both almost alternately. So from a historical point of view as well, it was proper to draw the line between Jnana and Bhakti, placing the

Advaita on the former side and the Dvaita on the latter.

But in modern times, the most significant and remarkable phenomenon in the history of Indian spirituality has come to pass,— we mean the perfect fusion of the two currents of Jnana and Bhakti, after their divided course has been pursued through so many centuries. We call this fusion perfect, because by that event neither of the two currents had to compromise even an iota of its wealth of development, but on the contrary each found the culmination of its progress in the synthesis implied in the fusion. Let us study this phenomenon a little more closely.

The life of Sri Ramakrishna Paramahansa who embodied this perfect fusion of Jnana and Bhakti vividly represents to us the highest and richest form of Advaita as well as Dvaita, while eliminating from both some non-essential characteristics, adventitiously developed, which make them mutually exclusive. None ever plied his "sword of Jnana" so relentlessly as he, when in his practice of Advaita he was making boldly for its ultimate goal, and after he realised this goal, never did that experience, which remained with him ever afterwards, stand in the way of, or fit ill with, all the ecstasies and visions he experienced in the sphere of Bhakti. To say that the higher experiences of Jnana and Bhakti became reconciled in his case is

not enough, because we speak of reconciliation as an intellectual synthesis, while the altitude of spiritual experience to which he habitually rose transcends all functions of intellect. His case therefore presents to us not a reconciliation but a transcendental unity of Jnana and Bhakti. His experiences establish for us a spiritual plane where Jnana and Bhakti combine themselves into a unity of spiritual mood and temperament.

This transcendental unity of Jnana and Bhakti had never been so conclusively demonstrated in the history of Indian spiritual culture. Bhagavad-Gita, for example, embodied a comprehensive synthesis too early in that history to take up into it all those developments of the different cults with which the disciplines and theories of Jnana and Bhakti were enriched in later times, and in Buddha, Sankara, Ramanuja and Chaitanya, we find only different paths of Yoga represented in all the glory of their success and efficacy. But in this latest embodiment of Indian spirituality, we find the highest aspirations and possibilities of all the Yogas, made manifest to us as yet through different isolated lives, simultaneously realised and perfectly combined into a unity of spiritual revelation. Here lies the uniqueness of the greatest religious phenomenon of the modern age to which we have been inviting attention at the outset.

Swami Vivekananda based the whole science of religion he preached to the world on his close study of this phenomenon and on the personal edification he derived from it. His lectures on the different Yogas present to us a scheme of religion, in which all lines and paths of spiritual development are co-ordinated to one another, each being free to move towards the highest to which it aspires. And the principle by virtue of which this miracle of systematisation was wrought was nothing but that practical wisdom which the great Swami derived from his practice and realisation of the Advaita as instilled into

his soul by his Master. Never before was the Advaita called upon to achieve such a master-stroke of systematisation in the history of our collective spiritual life. We know what the glorious Advaita accomplished when in some past crisis of our history the whole of Vedic spiritual culture had to be restated in the form of Tantrik wisdom. At that time, its task of re-adjustment and synthesis was concerned mainly with rituals, ceremonies and psychological (Yoga) practices. But in the present age the same task of the Advaita lay in sublimer altitudes of spiritual experience opened up before man mostly by the developments of Bhaktiyoga and Karmayoga. And in rising equal to its present task, the Advaita, as embodied in the lives of Swami Vivekananda and his master, has revealed to us a new aspect of its significance as a philosophy and consequently new possibilities of its practice in actual life. Let us briefly examine this new development of the Advaita.

The very key to the proper understanding of the Advaita philosophy is a psychological truth which few students make themselves familiar with when commencing their study of the system. This truth may be stated as follows: That which relates the subject and the object in every fact of consciousness is *greater* than both the subject and the object. For the term "greater" we may also put "more real." But this relating Reality stands beyond the whole system of subject-object relations, and as a result, the subject appears to us to be the most central fact in the whole system. Human thought including all schools of philosophy except the Advaita acknowledges subjectivity therefore to be the summit of all the attributes of all forms of existence. In its view of things personality is the highest category; that which is alleged to transcend subjectivity is either a mistaken reflection of objectivity or simply null and void. Even the God of human thought is put under the category of

subjectivity. The cause of the whole creation must be a creator,—a subject having infinite relations with infinite objects. In fact, subjectivity defines the highest conception of reality to which human thought rises.

But the very first step in Advaita philosophy is to transcend this ordinary common-sense conception of reality. That only is real, in and through which the subject finds itself related to the object. We cannot say why or how this Reality relates the subject to the object; for why or how means ways of relatedness and neither can be asked of the Unrelated relating. So intellect has to acknowledge its inability to reach the Reality as it is in itself, and can only know it as the world or as the system of subject-object relations.

Just at this juncture, religion comes and claims to lead us where intellect fails to reach, and it is only Revelation which substantiates this claim of religion. Therefore Sankaracharya, for example, persistently points to the Vedas as the basis of the Advaita. Religion says on the authority of Revelation that the whole world or the whole system of subject-object relations is not what it appears to be purely through our intellect. In the place of these appearances, religion imports a God and a system of relations through God. If we generalise all the modes of such importation represented by the various religious creeds, we find that what all these creeds aim at is to recognise subject-object relations only as the symbolisation of the Reality, and thereby to carry the human mind from the symbolisation to the Reality. The Advaitist creed, for instance, takes up selfhood in man as a symbolisation and then strives to free this self from the *upadhīs* or the adjuncts consisting in subject-object relations which go to make up the symbolisation. When this symbolisation drops off, self-hood resolves itself back into its Real substance, the Absolute. This is the negative or the *neti-neti* method of Vedanta. Then there

is the positive method of dualistic creeds, in which the symbolisation is not directly negated but is sought to be melted into Reality, as it were, by the very intensity of its affirmation. A toy baby and a girl who caresses it, for example, symbolise motherly love which is latent in the girl. Intensify the symbolisation and the reality of the clay toy as also the fact of symbolising become resolved into the reality of mother-love which then fills the girl's mind and heart. The more is symbolisation intensified, the more does the fact symbolised assert its reality and supplant that of the symbol. The school of Bhakti takes fullest advantage of this truth about symbolisation. It accepts the subject-object relation, (or the generalised principle as union between the Divine and the human,) as symbolising Bhakti or love. And as this relation is intensified more and more, the reality of Bhakti asserts itself and absorbs the reality of all other subject-object relations. In this way the Bhakti school aspires to reach that stage of the process where the reality of all other enjoyments through subjectivity becomes merged in the supreme reality of Bhakti or love, though still maintaining subjectivity and objectivity in the subtlest form possible. It was this halting conception of the reality of love or Parabhakti which in fact proved an obstacle on the way of harmonising Advaita and Dvaita, Jnana and Bhakti.

Now we have shewn that whatsoever may be the recognised method through which religion seeks to lead its votaries from symbolisation to Reality, all paths must finally lead to Rome. But the religious creeds of the world mostly prefer to stop short on the way at some point where each sticks up its finger-post of salvation under various names. The old Advaitist school might remonstrate with each pointing out the fallacy in its conception of salvation and trying to impress the truth of its own. But no creed would give up its own line of spiritual progress to test the truth of salvation in the Advaitist path, and

therefore the Dvaitist schools contented themselves with criticising the Advaitist doctrines from their own intellectual standpoint, while the old Advaitist following more or less his own negative method could not substantiate his point about the final unity of salvation to the satisfaction of other creeds which pursue the positive method of symbolisation. Thus the harmonisation of all creeds remained an unrealised desideratum, an unsolved problem.

The solution of this problem came from the lofty spiritual experiences of Sri Ramakrishna Paramahansa. He plunged his heart and soul into the practice of the dualistic creeds, Hindu, Islamic and Christian, and after having gained the highest experiences to which each of them aspires but which still afford room for the duality of subject and object, he proceeded further along each line of practice till the Advaitist goal was reached in each case, a goal where every vestige of dualism merges. In his life we have the actual demonstration how every path of spiritual practice if persevered in even beyond its current ideal of salvation is bound to carry a spiritual aspirant beyond all symbolisation to the ultimate Reality. It is as the outcome of these actual experiences that Sri Ramakrishna gave to the world his well-known watchword of religious harmony, viz : **बन मत्त तत्त पथ**, "so many faiths, so many paths."

And the Advaita was demonstrated to be the one goal of all these paths. And because it was not any intellectual method of demonstration that did it, but a method which implied more than any thing else the practice of every creed constituting itself one of these paths, the Advaitist goal cannot but be recognised by every creed as its own ultimate goal which any of its votaries should be free to strive towards if he chooses. At the same time it is assured that no man need give up the creed to which he belongs by spiritual temperament and predilections, only

it would conduce to the interests of religious harmony if each creed recognises the great truth of religious unity demonstrated by Sri Ramakrishna.

But a clear demand has not only been made out for a broadening of the Dvaitist creeds, but it is also required of the Advaitist creed to re-adjust itself in view of the new claims that have been proved on its behalf. Henceforward, this school must be watchful against a too exclusive insistence on the negative method anywhere in its own camp. In former ages, worship in dualistic forms was recognised by this school only as a preliminary discipline calculated to bring about that purification of mind and heart which alone qualifies a man to proceed with the negative method of "neti-neti." This scant recognition of dualistic worship has now to be superseded by its wholesale acceptance as a regular part of its own essential discipline. In fact, the same acceptance which the Advaitist school once successfully offered to Tantrik dualism, has now to be extended to all forms of dualism established in the world. In Tantrik worship we find the Advaita imparting to all important ceremonial steps its real significance. The worshipper is in fact never allowed to lose sight of the Advaitist goal and of the fact that all the ritualistic steps tend to carry him ultimately to the same goal. The Tantras, when finally Hinduised, accepted the Advaita not only as their new inspiration and setting but also as the immanent end governing all their ritualism.

So in accepting all dualistic forms of religious practice as part and parcel of its own scheme of discipline, the Advaita has naturally to broaden out its own sphere of practice. This broadening out consists in recognising, side by side with its negative method, the positive method of intensifying the symbolisation with a view to its final resolution into the Reality. During the Tantrik synthesis, the importance of this

positive method was not much brought into prominence, because emphasis was laid then more on the Advaitist doctrine of the Atman or Self as forming the common *substance* behind the worshipper and the worshipped than on the other phase of the doctrine which maintains *that* only to be real which causes subject-object relations. This phase of the Advaita has a special bearing on the spiritual standpoint of the Bhakti school. The Advaita of the Tantras seeks to resolve the duality of the worshipper and the worshipped into their unity of substance, while now in taking over the Bhakti school into its fold the Advaita must seek to resolve the duality of personalities related in love, or the subject-object duality, into the unity of the Principle underlying the relating of the subject and object. The highest category for the Bhakti school of all subject-object relations is love. So love may be taken to represent in human language that supreme Principle which breaks itself up, as it were, into subjectivity and objectivity, "I" and "thou." But as the Principle only is real and the breaking up unreal, we find in love the perpetual tendency of merging back the "I" and the "thou"; in fact, love consists in each term of the relation, called either the lover or the beloved, seeking to lose itself in the other, while the actual outcome is that each loses itself the more in love. So the very psychology of love shows that with the intensification of love the apparent reality of the related terms yields itself up into the absolute reality of love, which must in the end absorb therefore the fading duality of the lover and the beloved. So the breaking up or symbolisation of love into the relation of the lover and the beloved is a fact which the Advaita need not find itself at a loss to harmonise with its own doctrine of one Reality and Vivarta or creative superimposition. On the other hand, the Advaita may very well supplement its negative method by accepting the positive method of affirming and intensifying the

symbolisation which defines the creed of the Bhakti school. This extension of the scope of the Advaita has actually been effected by the experiences of Sri Ramakrishna within the sphere of his practice of Bhakti; and this is what we mean by the new development of the Advaita in the present age.

EPISTLES OF SWAMI VIVEKANANDA.

XLXIX.

Kashmir,
25th Aug. 1898.

Dear—

It is a lazy life I am leading for the last two months, floating leisurely in a boat, which is also my home, up and down the beautiful Jhelum, through the most gorgeous scenery God's world can afford, in nature's own park, where the earth, air, land, grass, plants, trees, mountains, snows and the human form, all express on the outside at least the beauty of the Lord;—with almost no possessions, scarcely a pen or an ink-stand even, snatching up a meal whenever or wherever convenient, the very ideal of a Rip Van Winkle! * * *

Do not work yourself out. It is no use; always remember,—“Duty is the mid-day sun whose fierce rays are burning the very vitals of humanity.” It is necessary for a time as a discipline; beyond that, it is a morbid dream. Things go on all right whether we lend them our helping hands or not. We in delusion only break ourselves. There is a false sentiment which goes the extreme of unselfishness, “only to injure others by its submission to every evil.” We have no right to make others selfish by our unselfishness; have we? * * *

Yours etc.
Vivekananda.

XLXX.

The Math.
15th Dec. 1898.

Dear—

* * * * *

The Mother is our guide and whatever happens or will happen is under her ordination.

* * * * *

Yours etc.
Vivekananda.

XLXXXI.

Baidyanath, Deoghar,
29th Dec. 1894.

My dear D—

You know already my inability to accompany you. I cannot gather strength enough to accompany you. The cold in the lungs continues and that is just what makes me unfit for travel. On the whole I hope to improve here.

I find my cousin has been all these years cultivating her mind with a will and she knows all that the Bengali literature can give her and that is a good deal, especially of metaphysics. She has already learnt to sign her name in English and the Roman alphabet. It is now real brain work to teach her and therefore I have desisted. I am trying simply to idle away my time and force myself to take rest.

Ere this I had only love for you, but recent development proves that you are appointed by the Mother to watch over my life, hence, faith has been added to love! As regards me and my work I hold henceforth that you are inspired and will gladly shake off all responsibilities from my shoulder and abide by what the Mother ordains through you.

Hoping soon to join you in Europe or America,

I remain
Ever your loving son,
Vivekananda.

SRI RAMAKRISHNA: THE GREAT
MASTER.

Chapter VI.

THE EARLY DAYS OF GADADHARA.

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[T is wonderful, always, to watch the gradual unfoldment of a child's mind as it comes in contact with the world outside day after day. And in case a child-mind, the object of that study, is not an ordinary but a highly precocious one, as the mind of our little Gadadhar, the sentiment of wonder verges often upon that of the miraculous, in us. The child observes, imitates, thinks and struggles to express itself as much as we do, only perhaps in its case it does all those things mechanically; or in other words, it is guided and led into them by the impulse of the habit that has grown upon it all through the long series of its past incarnations. That goes to explain again, how every child-mind looks at things and events of life from an angle of vision peculiarly its own, since the very day of its entrance into its present incarnation, and ultimately forms and expresses its own conclusions regarding each of them in a manner quite different from the rest of the world.

The parents of Gadadhar who had to watch over the growth of undoubtedly one of the most precocious child-minds of the age, must have noted early with ever-increasing wonder how it used to form its likes and dislikes of persons and things related to itself in a manner peculiarly its own,—how on many an occasion it used to inquire about them in a way that pointed most certainly to the depth into which it entered within itself in its cogitations about them, and how at times it would flash forth its own views and conclusions about them most unexpectedly, like an elderly man. They had found out moreover, on more than one occasion, that their little Gadadhar would resist most stubbornly if attempt was made to make him accept ways or do things through fear of punishment, while otherwise he would be quite amenable to reason and love. Thus with the passing of

days they had the pleasure to find that the child of their old age was growing into a healthy little boy, whose unique ways of looking at persons and things combined with his habits of fearlessness, truthfulness and other virtues promised for him a great future. And did not the wonderful visions that they had of him before and after he was born tend the same way? Thus with joy and trepidation they performed the ceremony of initiating the boy in the three R's as soon as he reached his fifth year and invoked the blessings of the goddess of learning and fine arts, mother Sarasvati, upon him on the day. And little Gadadhara was thence sent daily to the *pathsala* (lit. reading-room) or the neighbouring village school, which used to have its sitting, in the spacious *nat-mandap* (or, the hall for the musical and theatrical performances on festive occasions) of the Laha family, the Zemindar or the land-lord of the village.

From what we have gathered from various sources of the early days of Gadadhar's life, we have been struck with the wonderful qualities of heart that he manifested from the very beginning. All the accounts of these days of his life, are unanimous on the point that he used to attract everyone towards him with his winning ways. The elderly ladies of the neighbourhood used to love and regard him as one of their own children, the boys and girls of his own age would always be led by him in their sports and pastimes, and even grown-up people would feel so much attracted after meeting him once that they would invite him frequently to their own families and send him presents as tokens of their love every now and then. As an instance of this we can relate the visit of our little Gadadhar to a well-to-do family at Bhursubo, a village situated about a mile to the north of Kamarpukur. The head of the family was perhaps the richest landlord within many miles around and had earned a great reputation for himself on account of his liberality and large-heartedness. It is said even to this day how on more than one occasion he had invited to his place a hundred-thousand men of the Brahmin class alone, from many a mile around, and made elaborate arrangements for feeding and providing them each with suitable presents! The poor and the lowly always found his hospitable doors open to give them a hearty welcome and his kind heart

and hand ready to help them on every emergency. The big tanks that he excavated in and about his village, such as the elephant-tank, the pleasure-tank etc. for the benefit of the people, the large mangoe-groves that he planted and dedicated to the use of his poor neighbours, the temples that he erected in the neighbourhood and various other things that still bear the stamp of his name—all go to prove that he did not bear the title of Raja in vain.

Now it so happened that Raja Manick Chandra Banerjee knew Khudiram the father of our little Gadadhar from a long time and valued highly the friendship of that poor but proud and austere Brahmin, who had preferred abject poverty before falsehood and the creature-comforts of life, and had borne it so bravely in silence and retirement without demeaning himself by asking favours from his rich but lukewarm friends of yore. He watched his career with great interest, invited him frequently at his own place, although never officious to come forward with his help having regard to his sensitive disposition, and sought his disinterested advice on many an important occasion of his own life. Thus the two men of rare and genuine merit who were so wide apart from each other as regards the status which wealth afforded them in society, met frequently on equal terms and esteemed and respected each other on account of the manly qualities which they both possessed. And so Khudiram, who always felt himself free in company with the Raja Manick, took his little boy Gadadhar with him on one of such visits, thinking it would please his friend to see the little one, who had blessed him so late in life. Now little Gadadhar behaved himself in such a way on the occasion that he became quite a favourite with the Raja and all his household since that day; and they used to take him over to Bhursubo regularly from now and load him with valuable presents on his return. It is said that Ramjaya the brother of the Raja had told Khudiram one day, "Brother, your Gadadhar is not an ordinary child; the Divinity within shines so clear through his little body and mind that he makes us feel as if we are before the Divine-child, whom we worship." And strange as it may appear, our little Gadadhar, who was less than five years old at the time, never felt any qualms to go to visit the family of the

Raja all alone with a servant whom he had not known before.

So our little Gadadhar knew no fears even from his earliest days, and not only was he not afraid of approaching strangers, but with his radiant smile, his bright answers to questions and precocious remarks, and above all, his loving and endearing ways, would make them feel as if he was of their own kith and kin. It is said that he was fearless in other directions also, and would always feel undaunted where others of his own age became invariably nervous and frightened. As an instance of the kind we shall narrate here a little incident that happened in the family about this time. We have told the reader already how all the relations of Khudiram had the psychic temperament. His wife Chandrā, his son Ramkumar, his daughter Katyayani and even his sister Ramsila, who used to visit the family from time to time, were all more or less alike in that respect. (Of those the last one, Ramsila, would lose herself so completely in her meditations of the goddess Sitala, as to feel herself identified with the goddess on some days and would speak and behave on such occasions as one possessed by that higher Being. It is said that she used to look quite different from her ordinary self at those times and always excited the feelings of awe and reverence, fear and wonder, in the hearts of every one, who saw her, with her predictions and blessings and powers of healing diseases. The family would treat her on such occasions as the goddess herself and would listen and obey her commands implicitly. Now, Gadadhar, who was very fond of his aunt, had the first opportunity of seeing her in one of those strange moods when he was less than five years old. It is said that he became much astonished at first to find her behaving so unusually, but instead of getting frightened remained near and watched her carefully and at last whispered to his mother, "It would be such a fun if the one, who possesses auntie now, would come upon me, for then I would be able to see things as she has been doing!")

Even from this time Gadadhar showed great aptitude for imitating perfectly the voice and manners of others in fun and proved to his parents that he possessed dramatic powers and a great sense of humour. Again, his father was greatly

astonished to find that he possessed such a wonderful and tenacious memory as to be able to repeat every thing that he told him even after the first hearing and to retain it in his mind for ever. It was the custom in Hindu families to make the little boys learn the genealogical table of their forefathers and little verses in Sanskrit in salutation to various gods and goddesses. They were told, besides, stories from the two great national epics of the Ramayana and the Mahabharata even before they were formally initiated in the mysteries of the three R's. And little Gadadhar had not only learned these things from his father's lips but could also repeat verbatim some portions of the Bengali version of the epics by simply hearing his father reading them, even before he learned his alphabets. And we can well imagine how eagerly he looked forward to the time when he would be able to read the sacred epics himself like the rest of the family. He mastered the alphabets quickly and made such strides after joining the school that in less than a year he was able to read the Bengali version of them, as well as all the other Bengali books that he could lay his hands on. Indeed from that time forward he dived deep, daily, into those sacred books, the fountain-head of every Indian inspiration of later times, and the poet in him pondered and brooded over the noble characters and their doings in such a way as to make of them living and moving personalities around him. His powerful imagination would at times spread its golden wings over immense gaps of time and space and carry him over to the doors of the palaces at Ajodhya or at Hastinapur to witness the magnanimous deeds of Rama, his faithful Sita and his devoted brother Lakshmana or the noble doings of the five Pandava brothers. Thus passed the days of our little Gadadhar, after he joined the school, with absorbing interest in the Sacred Books and the characters contained therein, and they helped to educate and mould his young mind and heart rapidly and in accordance with the old Indian ideals, even from these days.

The folk-lore of the villages around had a deep attraction for our little Gadadhar, besides the great epics. Bengal has always been great for poetical culture, and its poetry has followed mainly through the two distinct sacred channels of the

cult of the Divine Motherhood and that of the worship of Krishna and his beloved Radha. The miraculous doings and stories of self-manifestation of the local dieties of many villages, also, used to attract the imagination of the poets and their verses and hymns were being widely circulated by the swarm of beggars who daily sang them to the edification of the people as they visited the doors of every family of the villages around, for alms. Manuscripts of some of those stories and hymns could be found at the time and our little Gadadhar used to get hold of these and make copies of them, some of which are still to be found preserved in the family and in the Ramakrishna Math at Belur in the district of Howrah in Bengal. Legends, such as that of the Divine Mother Yogadya of Kshiragram, who it is said had been brought over by Mahabira, the devoted monkey general of Rama after killing Mahi-Ravana, the brother of Ravana, the demon king of Ceylon, and placed in that village since that time,—of the famous image of Siva at Tarakesvara, a village situated at about eighteen miles to the east of Kamarpukur—or of that of the big tank about ten miles from Khudiram's place and known even to this day as the tank of Ranajit Ray, the man who it is said had such unique devotions towards the Divine Mother that She appeared in the family for a time as his own little daughter—legends such as those, and their number was numerous, had great fascination for the mind of our little Gadadhar. His young eyes shed tears while he used to read them and his young heart felt a deep yearning for a sight of the Divine Mother. And thus he passed many hours and days even from this time in trying to imagine the wonderful beauty of the Divine Mother and Her great compassion towards Her devotees or the great love of the Lord Krishna towards the simple boys and girls in the shady and beautiful groves of Brindaban.

It must not be imagined however, from what we have said before, that our little Gadadhar became so much absorbed in his study of the sacred epics and the folk-lore of his age that he took no interest in plays and sports as is natural to a child of his age. With all his lofty propensities and his precocious mind, he was entirely a child of nature and did instinctively the proper thing.

Therefore, as it was natural for his vigorous mind to get concentrated deeply on the subject of his study, so it was natural also for it to do the same on sports and pastimes in which he engaged. And it is said that none of his companions excelled him in climbing trees, in swimming, running and the pursuit of games such as 'Hide and Seek,' 'Hadu-du-du,' 'Hunsh-Hunsh' and the rest—and none ever excelled him in devising new games and playing all sorts of boyish pranks, such as in robbing orchards, in teasing and frightening people who became angry with them on account of their noisy mirth and in doing things which disturbed the elderly people and which they were forbidden to do. Indeed in all such matters our little Gadadhar always had the lead of his companions.

As an instance of the kind, we may tell the reader of the incident which took place one day in the ladies' bathing ghat at Haldarpukur, the big tank close to the house of our little Gadadhar. The boys were having one of their 'ripping' times in the water on the day to the great inconvenience of the ladies, when an elderly lady, who was muttering her prayers after her bath, as was the custom, became very much annoyed with them and told them in angry words to leave the place and have their sport in that part of the tank where male persons used to have their bath, for, she said, it was not proper for boys to be prying about in places where ladies had their bath. And when little Gadadhar asked her why it was not proper, she scolded him vehemently all the more and threatened to get him punished by reporting his behaviour to his parents. Little Gadadhar who could not see any impropriety in the affair came thenceforth for a few days daily to the place and watched the ladies secretly, to find out the reason why he was scolded. At last the matter reached his mother's ears, who knowing beforehand that her boy was not amenable to threats, appealed to his heart, and asked him whether it was proper for him to do a thing by which she herself as well as all of her sex felt their dignity greatly injured, namely to watch them in their toilette. And little Gadadhar now understood the reason and never did the thing any more.

The all-absorbing interest of Gadadhar in the ideal characters of the epics and his constant brooding and concentration on them brought out,

however, a most unlooked-for result, as soon as he reached his seventh year. Bengal being the richest rice-producing province in India, the people of her rural villages have always fed their boys with that article of food, and besides the two meals of boiled rice during the course of the day, the boys are given fried rice and fried paddy, sometimes sweetened with molasses, at breakfast and tiffin times. And boys and girls about the age of our little Gadadhar would often carry their simple breakfast in small wicker-baskets and eat it in the open, sitting together or walking here and there and chatting with one another. The cottage of Khudiram being on the western outskirts of the village, close to where the fields began in that direction, Gadadhar would often eat his breakfast as he roamed about in the fields. As he was doing so one summer morning he noticed the rise of a thunder-cloud in the distant horizon. It began to spread rapidly covering the blue expanse of heaven and looked so sombre in its black grandeur that the poetic sense in him became thoroughly roused and rivetted by it. A flock of cranes rose at this time suddenly from the neighbouring fields and in their measured flight spread their snow-white wings against the deep dark sky, raising such a beautiful contrast that the inmost soul of the boy was thrilled with pleasure. He watched and watched forgetting all about his breakfast, until at last his mind became so much absorbed in contemplation of the beauty of it all that he lost all consciousness of his surroundings and even of his own body! A kind neighbour happening to walk in that direction found the boy lying in that condition by the roadside with his breakfast strewn all around and carried him home to his parents. He became quite his own self, however, in a little while and when asked what ailed him at the time, he asserted strongly that it was no ailment whatsoever, only that his mind getting thrilled with a deep sense of pleasure on looking at the beautiful sight became somehow unified with the same. His parents, however, would not believe his statement and taking it to be the first appearance of some serious malady took him to the physicians and kept him indoors for a few days to get him completely rested. But as a second attack of the kind did not come upon him soon and he looked as strong and

healthy as ever the seriousness of the affair gradually slipped out of the minds of the family and he was permitted ere long to go to school and do everything else as he had been doing before.

The seventh year had in its store a deep sorrow as well, for our little Gadadhar. For his father Khudiram whose health had been failing rapidly of late died while he was on a visit to his sister's place at Salempur for the Durgapuja festival, celebrated annually with great éclat by the family. His eldest son Ramkumar and his sister's son Ramchand for whom he had always the most genuine affection were by his side at the time and the last words that he uttered were a deep and devoted call on his tutelary Deity, Raghubira, in whose hands he commended himself before the supreme moment. Khudiram died in 1843 A. D. while he was sixty-eight years old.

Swami Saradananda.

THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHAKTRIHAARI.

(Continued from page 211.)

वैराग्यशतकम् ।

किं वेदैः स्मृतिभिः पुराणपठनैः शास्त्रैर्महाविस्तरैः
स्वर्गग्रामकुटीनिवासफलदैः कर्मक्रियाविध्नैः ।
मुक्त्यैकं भवदुःखमाररचनाविध्वंसकालानलं
स्वात्मानन्दपदप्रवेशकलनं येषैर्वशिगुप्तिभिः॥७१

71. What are worth the Vedas, the Smritis, the readings from Puranas, the vast Shastras, or the mazes of ceremonials, which give us, as their fruits, a resting-place in heaven, (which is, as it were,) a village (interspersed) with huts! All else is but the bargaining of traders except that one way which admits one into the state of supreme bliss in one's Self, and which is like the (final) destructive fire to consume the evolving mass of worldly miseries.

[The Shastras, by which is meant here Logic, Grammar etc. and the six systems of philosophy are said to be vast because of the amplitude of comment, illustration and argument with which their doctrines have been developed.]

यतो मेरुः श्रीमाक्षिपतति युगान्ताग्निप्रक्षितः

समुद्राः शुष्यन्ति प्रचुरमकरप्राद्वनिलयाः ।

धरा गच्छत्यन्तं धरणिधरपादैरपि धृता

शरीरे का वार्ता करिकलभक्त्याप्रचपले ॥७२॥

72. Seeing that, when set all over with the fires of cyclic destruction the stately mountain Meru topples down, the seas which are the abode of numerous sharks and aquatic animals are dried up, and the earth (itself) comes to an end, though held firm by the feet of mountains, what to speak of this body as unsteady as the end of the ear of a young elephant.

धरणिधर—According to Hindu mythology the mountains are regarded as the supporters of the earth.

युगान्ताग्नि—The cosmic conflagration at the end of the present cycle.

**गात्रं संकुञ्चितं गतिर्विगलिता भ्रष्टा च दन्तावलि-
र्हर्षिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।
वाक्यं नाद्रियते च बान्धवजनो भार्या न शुभ्रयते
ह्य कष्टं पुरुषस्य र्जीर्णवयसः पुत्रोऽप्यमित्रायते ॥**

73. (In old age) the body becomes shrivelled, the gait becomes unsteady, the teeth fall out, the eye-sight is lost, deafness increases, the mouth slavers, relatives do not value (one's) words, the wife does not nurse ; and alas ! even the son of a man of worn-out age turns hostile.

**वर्षे सितं झटति वीक्ष्य शिरोरुहाणां
स्थानं जरापरिभवस्य तदा पुमांसम् ।**

आरोपितास्थिरतकं परिहृत्य यान्ति

चण्डालकूपमिष दूरतरं तरुण्यः ॥७४॥

74. Seeing the grey hairs on the head of a man, emblematic of discomfiture by old age,

youthful women at once fly away from him, as if from a Chandala's (the untouchable in caste) well whereon is placed a structure of bones !

आरोपितास्थिरतकं—may be taken to qualify पुमांसम् or कूपम्. If it be taken as qualifying the former, it would mean : this frame-work of bones, (meaning the old man).

[It was a custom in former times with the Chandalas to line their well with bones for ornamentation.]

यावत्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो

यावच्चेन्द्रियशक्तिरप्रतिहता यावत्त्वयो नायुषः ।

**आत्मभ्रेयसि तावदेव विवृषा कार्यः प्रयत्नो महा-
स्संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ७५**

75. As long this body is free from disease and decrepitude, as long senility is far off, as long the powers of the senses are unaffected and life is not decaying, so long wise persons should put forth mighty exertions for the sake of their supreme good, for when the house is on fire what avails setting about digging a well (for water).

तपस्यन्तः सन्तः किमधिनिवसामः सुरनदीं

गुह्योदारान्द्वारानुत परिचरामः सविनयम् ।

पिवामः शास्त्रौघानुत विविधकाव्यामृतरसा-

न्न विद्यः किं कुर्मः कतिपयनिमेषायुषि जने ॥७६॥

76. Shall we live by the celestial river practising austerities, or shall we amiably serve (our) wives graced by virtues, or shall we drink of the currents of scriptural literature or of the nectar of diverse poetical literature ? Man having the longevity of a few twinklings of the eye, we do not know which (of these) to undertake !

दुराराध्यभ्रामी तुरगचक्षुःक्षिताः क्षितिभुजो

वयं च स्थूलेच्छाः सुमहति फले बद्धमनसः ।

जरा देहं मृत्युर्हरति दयितं जीवितमिदं

सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥७७

77. These rulers of the world, having minds restless like a horse and (therefore) diffi-

cult to please, and ambitious as we are with minds pitched on vast gain, and as age steals away bodily strength and death steals away this dear life, ah friend! nothing and nowhere else is there good for the wise in this world excepting the practice of austerities.

(To be continued).

SOME LETTERS OF SWAMI RAMAKRISHNANANDA.

(5)

Triplicane,
14. 8. 04.

My dear Mr. Chockalingam,

I am very glad to read the description of yourself. It is very good of you that you want to be a true Yogi. But before you attempt to be one, you must have to do some preliminary things which are absolutely necessary just as the foundation is necessary for the creation of a building.

Try to be dutiful to yourself, towards your wife, and children, if you have any. Try to be dutiful towards your relatives, friends and neighbours. Be charitable, honest, plain and truthful. Lastly, have an intense devotion and love for God, the author of your being. Lead this sort of life as long as it does not become one with your nature. For, you should know it for a fact, that unless a man is physically and mentally pure, he has no right to enter the Holy Shrine of Yoga. Yoga does not consist in merely holding the breath, and making *pranayama* and various postures. It means getting rid of all *chitta-vrittis*, or desires. The pure alone can get rid of the evil effect of evil desires. So, my dear, try to be pure, by being dutiful towards your parents, wife, children, relatives, friends and neighbours. Be an ideal householder first, and then alone you will be able to be a real Yogi, otherwise not.

With my best love and blessings,

I am yours affectionately,

Ramakrishnananda.

FAMINE RELIEF WORK OF THE RAMKRISHNA MISSION.

We published in November, a report and appeal of the Ramkrishna Mission, dated the 21st September, 1915, in connection with its relief work carried on in Tipperah, Cachar, Bankura, Kotalipara (Faridpur), and Balasore. The next report published by the Mission is dated the 31st October, 1915. This report announces that the work in Cachar from its centre at Silchar has been closed, owing to better conditions prevailing among the people there. During the last four weeks from the 6th Sept. to the 4th Oct. this centre relieved successively 1054, 730, 884, and 875 people from 75, 80, 94 and 95 villages. In Tipperah from twelve centres, during the same weeks, about 220 villages were relieved, the number of persons weekly relieved being more than 4500.

Besides Bant in Balasore (Orissa) another centre was opened at Agarpura during this period, with six villages under its radius of relief and 134 persons to relieve. At Bant, in the 4 successive weeks, 310, 245, 474 and 531 persons were relieved from 21, 27, 32, and 43 villages successively.

The centre at Kotalipara, placed under the local Ramakrishna Sevashrama, was closed after four weekly distributions. During the first three of these, this centre reported relief of 846 persons from villages averaging about 30.

The sum of Rs. 300 has been sent to the Thana Bhairab in District Mymensingh, where a centre for relief work is to be opened at the urgent request of the local people.

But according to reports from the workers, the severity of famine conditions in other places pales before what the famished people in Bankura District are suffering from. The Government has placed the charge of 27 village unions under the workers of the Mission. These unions they have at present distributed under six relief centres. Weekly reports from these centres received during 6th Sept. to 18th Oct. give the number of villages and persons relieved as fluctuating in every case, at least during the first few weeks. In Bankura centre, for instance, from 1315 recipients, inspec-

tion as well as other causes have brought down the number to 675 in the fourth week; in Bishnupur, from 766 to 901; in Kaniamara from 444 to 710, in Onda from 371 to 1808, in Sonamukhi from 1143 to 1017, and in Indpur from 403 to 369, the rough total of persons relieved every week being about 5500.

But the latest report about the work in Bankura district shows great embarrassment due to funds falling short. An appeal (dated the 22nd Nov.) has been issued by the Secretary of the Mission for sustained public contributions to funds for the Bankura work. We summarise the appeal below, and it speaks for itself :—

In our report dated, Sept. 21, we informed the public of the serious outbreak of famine in Bankura District, Bengal, and that we had already opened centres there to carry on relief work. Our mission has up to this time relieved some seven to eight thousand people every week in that district. Rs. 2500 have been spent every week for the purpose. At present we have been compelled to cut short our scope of work owing to the want of adequate funds. We have now got only Rs. 3000 in our hand. We can with great difficulty carry on our work with this sum for about two weeks only, though the people sorely need our help for a few months more. It is needless to say that if contributions be not forthcoming we shall be compelled to stop the work though with the greatest reluctance. We eagerly look forward to sustained and energetic help from the generous public in aid of these distressed men and women.

Contributions however small will be thankfully received and acknowledged at either of the following addresses :—

- (1) Swami Brahmananda,
The Math, Belur P. O., Dt. Howrah,
- (2) The Manager, Udbodhan Office,
1 Mukherji's Lane, Baghbazar P. O.,
Calcutta.

THE FOURTEENTH ANNUAL REPORT

OF

THE R-K. MISSION SEVASHRAMA,

KANKHAL.

THE Kankhal Sevashrama has completed another year of its useful work among the Sadhus and Pilgrims of Hardwar, Rishikesh and Kankhal as well as the indigent people in the surrounding villages. In the present Report we find a record of work covering the period from January to December, 1914; so it does not contain any account of the work carried on by the Sevashrama during the last Kumbha Mela of Hardwar.

The total number of persons relieved during 1914 was 9655, of which 7685 were Hindus, 1036 Mahommedans, 12 Christians, 784 Chamars and 138 sweepers. The persons relieved included visitors from almost every part of British India and the Native States. The total number of indoor patients during the year was 211, as against 154 of the previous year and of this number 183 were cured, 18 left treatment and 8 died. Of 9444 outpatients, 1558 were Sadhus and 7886 lay people made up of pilgrims and poor inhabitants of the surrounding villages.

The Night School for the depressed classes had 38 pupils on the roll during the year. The education is entirely free and there is no age limit. The school unfortunately holds its sittings at present in the exposed verandah of the Outdoor Dispensary.

The Sevashrama workers helped during the year to extinguish three fires in the vicinity of the Sevashrama. Certain poor families affected by these fires were helped by them with money and materials to rebuild their huts.

We extract below from the Report the fervent appeal of the Sevashrama for public help :—

The Sevashrama is labouring under great disadvantages consequent on its increased activity, chief of which is the want of accommodation. We are glad to announce that in response to our last year's appeal the much-needed Cholera Ward was completed in April 1915 and did inestimable service during the last Kumbha Mela, which will be noticed in proper place in the Report for the next year. But there are other pressing needs

still. The first need of the Ashrama is an outdoor dispensary on the roadside, on the newly-acquired site in front of the Ashrama, the present dispensary being too small for the purpose, and having no operation room. Besides it being situated in the interior of the Ashrama, people get no opportunity to know that there is such a dispensary to minister to their wants. When this new building is completed, the present dispensary may be used for the purpose of the Night School for the depressed classes, which is at present housed in an open verandah and leaves the students exposed to wind and rain in the rainy season and winter. Next is the need of a separate General Ward with 12 beds, for patients other than Sadhus; the present indoor Ward being exclusively meant for Sadhus leaves these other sufferers in the lurch when they need prolonged nursing and treatment. Add to this the need of funds for the general expenses of the Ashrama as well as for its permanency.

The total cost of erecting these Wards will be about Rs. 8,000. But we are confident that considering the supreme value of human life and the effective aid the Ashrama bestows, this sum will be quickly raised through the generosity of our kind-hearted countrymen. In the name of suffering humanity we appeal to all sympathising souls for funds to place the Sevashrama on a secure footing as also to facilitate its working. Persons desirous of perpetuating the cherished memory of their dear relatives may do so by removing any of the above wants.

Contributions, however small, towards any of the above funds may be sent to Swami Kalyanananda, R-k. Mission Sevashrama, Kankhal, or to Swami Brahmananda, President, Ramkrishna Mission, Belur, Howrah.

THE PANAMA CONGRESS OF RELIGIOUS PHILOSOPHIES

A correspondent writes from San Francisco, California, U. S. A. :—

The enlightenment of the Twentieth Century civilisation and the marvellous achievements of science concentrated in the Panama-Pacific-International-Exposition, are producing a far-reaching

influence which is bringing people from the remotest parts of the world.

Of the many congresses and conventions on the varied programme of the Exposition, the Congress of Religious Philosophies, held on July 29, 30 and 31, was by far the most interesting.

First on the programme was the "Christian Day," devoted to the expounding of the different denominations of the Christian faith. The inaugural address by Rev. Charles F. Aked on "The faith of a Universalist," and an intensely interesting lecture, "The Philosophy of Atheism" by Miss Emma Goldman, deserved the hearty applause accorded them by the audience.

On July 30, which was called the "Hindu Day," various speakers discussed the different phases of Hinduism. A paper on "Zoroastrianism," was read by Mr Fredon D. Birdi. Pandit K. D. Sastri, M. D., delivered a fine address on "The Philosophy of the Vedas," which brought forth interesting questions and discussions from the audience. Swami Prokashananda of the Ramkrishna Mission, and in charge of the Pacific Vedanta Centre of San Francisco, gave a most brilliant and eloquent address on "The Universality of Hinduism." It came like a thunderbolt, this message of truth, and electrified the audience which was composed mostly of Christians, and many of them who had come to criticise the Oriental faith, were deeply impressed by the broad and universal teachings of Hinduism, and found, by the generous reception and applause which greeted the speaker during his lecture, that not a few in the West are realising truths outside of Christianity. According to J. C. Misrow, M. A. of Stanford University, the lecture was the best exposition of Hinduism given in America since the memorable address by Swami Vivekananda at the Parliament of Religions in 1893.

The convention closed successfully with the "Oriental Day," when Buddhism, Mahommedanism, Theosophy and other Philosophies were freely discussed by representatives from all parts of the world.

Swami Prokashananda, while acting as Vice President of the International Buddhistic Congress, which was held in August 27, gave two inspiring addresses on "Relation of Vedanta to Buddhism," and "Ethics of Buddhism."

NEWS AND MISCELLANIES.

THE *Tithi* of the birthday of Swami Vivekananda comes off on Thursday, the 27th January, 1916, being the seventh day after full moon of the month, *Pous*. Therefore the public celebration of his birthday anniversary falls on the next Sunday, that is the 30th January, 1916. The *Tithipuja* of Sri Ramakrishna Paramahansa comes off on Monday, the 6th of March, 1916 and the public anniversary will be celebrated on the 12th March, 1916.

THE annual report of the Mayavati Charitable Dispensary is not published, like previous years, in December. The dispensary was started in Nov. 1903, being accommodated in a portion of the Advaita Ashrama premises. Every yearly report of the Dispensary, therefore, used to give an annual record of work carried on from November of the previous year to October of the current one. But the Dispensary having been removed to its present building in Jan. 1915, it is considered desirable to count from now its session from Jan. to Dec. of each year. The record of this year's work therefore will cover, over and above the usual period of one year, the two months of Nov. and Dec. of the year 1914, during which months the work of the Dispensary was conducted from the Advaita Ashrama premises. The Twelfth Yearly Report of the Mayavati Charitable Dispensary will be published in the Feb. and March number of the Prabuddha Bharata, as well as in separate booklet form for the sake of wider publicity.

In addition to the Ashrama, opened in 1907 by Swami Abhedananda, on a site 370 acres in area, in the heart of the beautiful hills of the Berkshire Range in Connecticut, about four miles from West Cornwall Station (about 3 hours' journey from New York), the Swami has established a Vedanta Library, 721 West 23rd Street, New York, where he meets the public every Sunday, 10-30 A. M. A Bhagavad-Gita class is also held here every Wednesday, 7-30 P. M. and a Yoga class every Friday, 7-30 P. M. During absence of the Swami this year, Mr. F. K. Caswell was in charge of the classes.

SWAMI Paramananda, Ramkrishna Mission, Vedanta Centre, Boston U. S. A., during his recent tour in California, delivered four public lectures in Los Angeles and two in Long Beach. These lectures were all well-attended and people very much regretted that the Swami paid them such a short visit. At the Hindu Temple at San Francisco he spoke on "True Universality and Tolerance," and at the Pacific Vedanta Centre in the same city, he delivered a lecture on "True Spiritual Culture, the Crying Need of the Day." At San Francisco also the Swami was very much requested to prolong his stay.

THE Bharata Dharma Mahamandal holds its Sixth All-India Convention at Benares from the 24th to the 30th December, 1915. The programme consists of conferences to decide important issues of Hindu social and religious life, a small exhibition of indigenous arts and industries, a Mahayajna for the well-being and success of our Emperor and his Empire, a grand procession with the Veda Bhagawan at its head and the presentation of titles for distinction in Arts and Letters, Scholarship and Piety etc. All believers in the Sanatana Dharma and the spokesmen of all sects and classes are invited, as well as the members of the Society.

WE have received copy of a pamphlet written on the life of Sri Ramana Maharshi of Arunagiri, a living saint of Southern India. He is described to be a great Raja Yogi who has attained the goal of the Vedic Religion. Saints like him really maintain the unique glory of India and her national ideal in this modern world with its heart bleeding from the effects of the ambitious worldliness of nations. They constitute the very salt of the whole humanity, the prop which supports its ultimate hopes, the subtle power which protects these from being crushed by rampant materialism. This interesting pamphlet may be had of S. S. Narasimhayya, Telegu Munshi, Police Training School, Vellore.

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